

THE
NECESSITY

Of CONTENDING for

Revealed Religion:

WITH A
SERMON

ON THE

Fifth of November, 1719.

By THOMAS BRADBURY.

To which is Prefix'd,

A LETTER from the Reverend COTTON
MATHER D.D. on the late Disputes
about the *Ever-Blessed Trinity*.

1 Tim. iv. 6. *If thou put the Brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ, nourished up in the Words of Faith, and of good Doctrine, whereunto thou hast attained.*

L O N D O N,

Printed by H. WOODFALL, for EMAN. MATTHEWS
at the Bible in Pater-noster-Row; and R. CRUT-
TENDEN at the Bible and Three Crowns in
Cheapside, near Mercers-Chappel. M.DCC.XX.





*To the Reverend Mr. JOHN
NESBITT, Mr. MATTHEW
CLARKE, Mr. ROBERT BRAGGE,
Mr. THOMAS RIDGLEY, and
Mr. JOHN FOXON, Preachers
at the Merchants Lecture in
Pinnars-Hall.*



THESE Sermons, as you know,
gave an Uneasiness to some that
heard 'em; and tho the Satis-
faction they were receiv'd with
by others, may be set in ballance
to all Gainsayers, yet the Scripture has
taught us to improve the different Successes
of our Ministry: that it's thus God *makes* ^{2 Cor. ii.}
manifest by us the good Savour of his Know- ^{14, 15, 16.}
ledge in every place; to them that believe,
and to them that perish. By his appoint-
ment, to the one we are a Savour of Life,
and to the other of Death. I am far from
A 2 thinking

thinking that the Publication of any thing upon this Subject, is the way to be popular, when Men are admir'd for saying nothing; and mere Silence becomes the Ground of a Character. The Inclination of several to an Error that they dare not own, and the Indifference of many to a Truth that they don't care for, will give any one who writes for Revealed Religion a sufficient Prospect what a hazard he runs. But a Concern for the Salvation of Men, and a Conviction that *this* is promoted by a Belief of the Gospel, will make a Minister push thro all, and leave his Reputation where he leaves his Soul; in the hands of him who will be a *faithful Witness*.

'Tis no new thing for me to be *taken up in the Lips of Talkers*, and become *the Song of the Drunkard*: and as I was unmov'd in the last Reign by all the Violence of a Party, which is now the Scorn of Providence; so I *bless the God of my Father*, who has *counted me worthy to suffer Shame* from another Quarter, for the *best Cause* that ever was in the World. You know the Trial we have had of *cruel Mockings*, and how *shamefully we have been entreated*; with what *Contention* we have *kept the Faith* of Jesus, and not *denied his Name*. The Enemy have not yet *ceas'd to pervert these right Ways of the Lord*; but you are traduc'd by *hypocritical Mockers at Feasts*, merely because you had the *Honesty* to believe what you had subscrib'd, and

The PREFACE:

V.

and the Courage to subscribe what you have believ'd. For this *our Soul is exceedingly fill'd with the Scorning of those that are at ease, and with the Contempt of the Proud.* It is call'd denying the Authority of Scripture, setting up an Inquisition, Protestant Popery, Imposition, Tyranny, Creed-making, a levelling the Words of God with those of Men: Which railing Accusations are spread before Him, to whom we have committed our Cause. The Folly of these Insinuations is already made manifest by Mr. Daniel Wilcox, in the third Part of his *Noble Stand*; and will be further expos'd by Mr. Cumming, in his *Dissertation about Scripture-Consequences*. I have some Thoughts to take a Review of our unhappy Debate, under such Heads as these: What the fatal Engine of our Division was: The low and secret Frauds with which the Design was laid; *They cover'd with a Covering, but not of Goa's Spirit:* The Violence, Resolution, and Indecency, by which a certain *human Invention* was hurried thro our Assembly: The false Reports that were given of this afterwards in Print and in Conversation: The apparent Tendency of those *Advices* to destroy Peace among ourselves, and not to help it any where else: The zealous Attempts of some to spread the *combustible Paper* thro the several Counties of *England*, which had already done so much mischief at *London*: The ridiculous Farce of giving and taking Thanks

Pl. cxxiii

Isa. xxx. i:

for a Management which has establish'd a scandalous Division among those Ministers who liv'd in full Friendship before: The great Indolence, the *cooling* of our Love to Doctrines of the Gospel, at a time that *Iniquity* does so much *abound*: With an impartial Enquiry *thro whom* it is that the Name of God is now *blasphem'd* among the People: An historical Account of that Charity which is only seen towards them that have *denied* the Faith, but runs low enough to them that have *maintain'd* it: The gross Prevarication and Falshood that are evident in some late Pamphlets, *viz. An Authentick Account, &c.* and the first and second Part of the Reply, by a Committee of *Non-subscribing Ministers*; *The Layman's Letter to Mr. Tong, Mr. Robinson, &c.* The Failure of those Attempts that have been made for Peace: With a Proposal of such Methods as the Scripture itself has given us, when *Discord* has been *sown among the Brethren*. I am the rather of opinion, that a Discourse upon these and the like Heads will be of service, because the little that I have read of the *Arian* and *Socinian* Conduct, has discover'd to me so *vile a Spirit*, that every honest Heart will hate their Management: May my Soul never come into their *Secret*. I don't think the best Cause in the World deserves so much from me, that for the sake of *That*, I'm to *make shipwreck of a good Conscience*; lay Snares in all Conversation; make

make my Opinion a Term of Friendship, and a Mark of Sense; equivocate with deceitful Words, subscribe when there's a *Lye in my Right-hand*; conceal a Notion from those that may sift it, and pour it out like a Torrent upon the Unlearned and Unstable, lying in wait to deceive. This is using an Argument as a Robber does a Pistol, with as much Cowardice as Villany. I cannot suppose that the *Sincerity* which of late is so mightily talk'd of, is a Principle worth having; if its *Habitation* is *in the midst of Deceit*. When a Person in one part of his Book brings a Scheme to destroy the *Athanasian Creed*, and in another tells us it's consistent with it; 'tis such a pulling down and propping up, confounding and maintaining the same thing, that I must think after all this Jumble, such a Writer has no more Pretence to *Sincerity* than he has to *Orthodoxy*. *A double-minded Man is unstable* Jam. i. 8. *in all his Ways*. A *Sincerity* that deceives the World, and a *Charity* that abuses it, are the Grievances of our day; and tho they are called by the Name of the Spirit, are indeed no better than *the Lusts of the Flesh*.

I must own it as the Honour of every Preacher in your Lecture, that they have not been *asham'd of Christ and his Words*, notwithstanding the furious Measures that were us'd to hinder your *subscribing with the Hand to the Lord God of Israel*. And I can look back upon all the Scandal that has fol-

low'd this Word of our Testimony, with a Satisfaction, that tho it is not much that I can DO for the Cause, yet it's no little matter that you and I have SUFFER'D. I am not ignorant what Attempts are made to divide us, and dash us one against another; Gal. iv. 17. *They zealously affect you, but not well; yea, they would exclude you, that you might affect them.* I shall have occasion to trace their Policy in another Book; but let me with the greatest Humility desire you to consider whether there can be any Peace with those who have roll'd us all up in that general Scandal, of *denying the Sufficiency of the Scriptures.* If we are guilty, not only *they*, but all Mankind ought to have us in abomination; if we are not, the Injury they have done us, can never be repair'd, but by a Confession as publick as the Charge.

My Apology for this Dedication to you, I will deliver in the Words of a great Man, who has been our Predecessor, in the Lecture at * *Pinner's-Hall*: He inscribes his Work against Mr. Biddle, to *those that labour in the Word and Doctrine in these Nations, of England, Scotland and Ireland*; and begins it thus; *That so mean a Person as I am, should presume, in this publick manner, to make an Address to all those compriz'd in the Title of this Epistle, I desire it may be ascrib'd to the Business I come about, and the Mes-*

* Dr. Owen.

sage that I bring: It is about your great Interest and Concernment, your whole Portion and Inheritance, your ALL——Those with whom I am at present to deal, are such as, not content to attempt the sundry Parts of the Building, do with all their might set themselves against the Work itself. In whom of old, and of late, the Spirit of Error has set up itself with such an Efficacy of Pride and Delusion, as by all Ways, Means, and Devices imaginable, to despoil our Dear and Blessed Redeemer, our Holy One, of his Eternal Power and Godhead; or to reject the Eternal Son of God, and to substitute in his room a Christ of their own; to adulterate the Church, and turn aside the Saints to a Thing of nought——Do not look upon these things, as things afar off, wherein you are little concerned; the Evil is at the door: There is not a City, a Town, scarce a Village in England, wherein some of this Poison is not poured forth. Let us not deceive ourselves; Satan is a crafty Enemy, he yet hovers up and down in the lubricous vain Imaginations of a confused Multitude: I dare boldly say, if ever he settles to a stated Opposition to the Gospel, it will be in Socinianism.

I have reason to think, that some Methods have been us'd to ensnare the Churches in New-England; and the Cry of Peace and Safety, which is as deceitful now, as it will be fatal at last, was given to plunge them in that sudden Destruction that it has brought

brought upon us. But he that *walks among the Candlesticks* has thus far preserv'd 'em. I knew so well what pains would be taken to make me a *By-word*, that I have not so much as writ a Letter to those Parts, since the fatal Day that a Scheme of Peace threw us all into a State of War. *I heard of the defaming* of some, and with what Industry my Behaviour was misrepresented; nor did I suppose that such as are always *pumping* for Compliments to themselves, would be sparing of Scandal to others. Under which Apprehensions, I was resolv'd to drop the Correspondence that a most eminent Person of the Country had honour'd me with; leaving my whole Vindication to *that Day that shall bring to Light the hidden things of Darkness*. But, without any Endeavours on my Part, the Learned Friend I speak of, Dr. COTTON MATHER, has sent me his judicious and moving Reflections upon the Debates that are now amongst us. I shall subjoin *his* Letter to this, as that which expresses the Compassion of a Christian, and the Penetration of a Divine. And I the rather do it, in justice to himself and his Country, as well as to our Cause. *First*, That *HE* may not be abus'd, as others have been, in the Professions that he has made of Charity; as if *this* was to be the Vehicle of *Arianism*: and, *Secondly*, That Mr. Neale's Account, in his late History of *New-England*, may not be mista-

mistaken. For tho they are truly against Persecution, and I hope ever will be so, yet that proceeds from no want of *Stedfastness in the Faith*; nor have they given place to any by *Subjection*, who would bring 'em into bondage, that the Truth of the Gospel might continue with 'em. Allow me upon this Occasion to use the Words of Dr. Owen, which I may do without any Reproach of my own Heart: I can freely say, that I know not that Man in England, who is willing to go further in Forbearance, Love, and Communion with all that fear God, and hold the Foundation, than I am; but that this is to be done upon other Grounds, Principles, and Ways, by other Means and Expedients, than by a Condescension from the Exactness of the least Apex of Gospel-Truth, I have sufficiently declared.

It is a Comfort in all this Strife of Tongues, that we suffer the Reproach of Christ; that which is directed against him, falls upon us. And some of their Accusations are so wild, that they must have a great Confidence in the Stupidity of Mankind, before they can venture to talk against all Evidence. What Humanity, Justice, Candour, or Truth, can be expected from Men who charge the Advocates of our Lord's Divinity with owning their Belief of *THREE GODS*, and being guilty of setting the Son above the Father? You'll find the Passages I refer to, in their own Words, if you do but look down

down into the Margin *. Do not these Authors write with a Contempt of Conscience, like *the Unjust that know no Shame*? Must not a Reader be very credulous, if he receives a Story of *Persecution*, or a disputable Opinion, from those, who hold all moral Truth at defiance? What the Liberty is, which they write *for*, we may suppose; but I am sure the *Liberty* they write *with*, is a Crime that every honest Man will be ashamed of.

* I have press'd this Point of *Tritheism* upon you the rather, because several Gentlemen, who have a high Reputation for Orthodoxy, have freely declar'd to me in trust of Conversation, (not express'd indeed, but I believe suppos'd, and who shall therefore be nameless) that they thought the *Tritheistick* Scheme to be the most defensible upon the Scripture-Foundation. I hope therefore, that you who have thought it so necessary to clear yourselves from a Suspicion of *Arianism*, will not suffer yourselves to lie under the Suspicion of *Tritheism*, or the Belief and Worship of three Gods. *Nature and Consequence of Enthusiasm*, p. 34. *There was certainly little Occasion for this Demand, had the Author remembered the very Thing he writes against, viz. our subscribing that we believe there is but ONE ONLY the Living and True God. But so hard it is to please a Man, who is apt to forget himself with the Pen in his hand!*

Let me add what for a long time I was griev'd at: I know no People more chargeable with the Evil that Christ Jesus was afraid of, than *one sort* of Dissenters; who so constantly exalt the Son above his God and Father, in the Business of our Redemption, wherein they represent him so much more good and amiable than the Great God, who is Love itself. *Mr. Emlyn's Narrative*, p. 58. *Was it any wonder that he should be expell'd from a People whom he charges with a ruder sort of Blasphemy, than is so much as named among the Gentiles? Nay, it might have been expected, when he had to do with such Monsters in Religion, that, as it is said of Uzziah, he himself would have hastened to go. I should be griev'd at this as much as he, if I was capable of believing it; but allow me rather to suspect one Man of Insincerity, than the many thousands of those that differ from him of the most detestable Impiety that ever the World heard of.*

When

When Men are *Inventors of evil things*, it's no great Proof of their having a *sound Mind*, Rom. i. they rather proclaim themselves to be under ^{28, 29.} the Curse of a *reprobate* one.

There's another Way in which Persons have been abus'd, whose Praise is in all the Churches, and that is, by mangling and tearing their Works; making them speak what they never intended. 'Tis by this means, that even Dr. Owen himself, is haled in as a Friend to that Notion, upon which he has pour'd out such a Weight of Argument; but with what Justice, I must leave to the Opinion of every Reader. The Passage, as it stands in Mr. Peirce's *Western Inquisition*, is this: *There is an Order, yea a Subordination, in the Persons of the Trinity themselves, whereby the Son, as to his Personality, may be said to depend on the Father, being begotten of him* *. Thus naked and unguarded is the Sentence delivered to us; disjointed, mutilated, and tore off; as if that Author was giving us a *Sample of the Inquisition*. For the Doctor after those Words immediately adds: **BUT THAT** is not the *Subordination* here aim'd at by Mr. Biddle, but that which he underwent by *Dispensation as Mediator, or which attends him in respect of his human Nature*—Our Saviour saith, *my Father is greater than I, which he was and is in respect of that Work of Mediation, which he had undertaken; but Inequa-*

* Dr. Owen's *Vind. Evan.* p. 187.

litas Officii non tollit Equalitatem Naturæ. He that was less than the Father, as to the Work of Mediation, being the Father's Servant, is equal to him as a Son, as God to be blessed for ever. Another Injury is done to the Memory of this great Man, by the next Quotation. In Mr. Peirce's Book, it stands thus; 'Tis said that God made the World by him, denoting the Subordination of the Son to the Father. But will not any one be amaz'd to find that the whole Passage in the Doctor's own Work, is this? AS it is said, that God made the World by him, denoting the Subordination of the Son to the Father; SO also the Word is said to make the World, as a Principal Efficient Cause himself*. These Quotations are just as true, as the Insinuation that follows 'em†: These famous Men are set up **INSTEAD OF THE SCRIPTURES**, for the Standards of Truth and Orthodoxy. To such freedom as this, I can say neither less nor more than what the Reader will find Psal. cxx. 2, 3, 4. We are usually charged with taking things upon trust; and if it is so, I'm sure these Writers put us into a fair Way of being cur'd. A few of their Pamphlets will make any one search diligently whether the things be so or no: And, for my part, when I'm told by Authors of this New-Turn, of Inter-

* Vind. Evan. p. 273.

† Mr. Peirce's Western Inquis. p. 139.

The PREFACE.

xv

polations, spurious Copies, Opinions of Fathers, Concessions of Friends, I have a guard upon me not to believe too fast, till the Evidence is given in by more *credible Witnesses*. For, as a Man who casts Fire-brands, Arrows, and Death, so is the Man that deceives his Neighbour. But upon this Head I may be larger both in Examples and Reflections, if God permit.

Pro. xxvi.
18, 19.

There's but one thing more that I'll trouble you with; and that is, the horrid Profaneness of some who have writ in a fulsome way against the Subscribers, and in commendation of those that have laid the Snare for us. I shall not bring the Paragraphs into the Body of this Preface, but tumble 'em into the Margin among the *Sordes Arianae* *. I design hereafter to give you a greater

* "Your loose Rhapsodies about a Redeemer, and the Divinity of Jesus Christ, bespeaks more of a Phrenzy, than a Zeal from Knowledge and rational Conviction. — That trifling Talent which has heretofore made you the Subject of Ridicule and Laughter, has now taken into it such a Turn of the Madman, as reduces you to an Object of Compassion." Letter to Mr. Thomas Bradbury, in a Postscript to the Letter to Dr. Gale.

"This forward Talker [Mr. Bradbury] will not be overlook'd on any Occasion; his pert Address and unmeaning Fluency have drawn upon him such Crouds of injudicious Flatterers, that the Man's Head seems to be quite turn'd: whereby on all Occasions he will be the foremost and loudest in Company, tho he has the least Sense and Learning to support such a Figure. A multitude of Words pass with him for Oratory, a Jingle of Sounds for Wit, and a Run of Scripture-Texts for Orthodoxy.

greater Collection of these Flights, if by any means I may provoke to Emulation those who have blam'd us for subscribing one Doctrine, that they may assist us in defending 'em all: Or at least, it will be a Testimony to the Peace of our Consciences. May I ever be the Reproach of those who are the Enemies of Christ. *Do not I hate them that hate thee, and am I not grieved with those that rise up against thee? I hate 'em with a perfect Hatred, and count 'em mine Enemies.*

I

“thodoxy. In truth his Arguments in this is [are] not worth looking after, because he never had any, having never been accustomed to fix any Ideas to the Words he makes use of. But his Treatment of a Person every way valuable, both in publick and private Life, and of a Character dear to all who are for Sincerity in Religion, and the Liberties of a reasonable Being, must render this Trifler hereafter the Abhorrence as well as the Scorn of all good Men. To a third Edition of the Account was added a short Letter to Mr. Bradbury, treating him with a very just Neglect.” *Conduct of the Dissenters*, Part 2. p. 9, 10.

Who it is that pays for all this, or whether he rails without Fee or Reward, I will not enquire at present; tho perhaps it's not so much a Secret as some imagine. However, I must do the Author that Justice, as to own he has used me no worse than he has done the whole Body of Dissenters in his former Part, which he inscribes to the Bishop of Bangor. And whether the Person who is of a Character so dear to all who are for Sincerity, is in the Herd or out of it, I cannot tell. He saith of the Dissenters, “Their Notions of the Supreme Being, and the Rectitude of his Attributes, are very obscure; if they can be reckond to have any at all, who take things upon Trust, and make Matters of Demonstration Points of Faith. They have no more to say for the Existence of a God, than the meanest Heathen or the wildest Indian: For they place Religion, with all its Foundation in the Air, and fetch all those things from the Authority of a Revelation, on

I hope it will always be the common Character of the Ministers of *Pinner's-Hall*, that they *strive together for the Faith of the Gospel*. I have also a fair Occasion to mention the Concern that the Gentlemen, by whose Bounty the Lecture is supported, have shown in these Days, when Men *depart from the Truth, giving heed to seducing Spirits, and speaking Lyes in Hypocrisy*. May the Blessings of Grace and Providence attend them and their Families; and may the Supply of the Spirit of Jesus make you *able Ministers of the New Testament, holding fast the faithful Word, a Terror to*

“ on which a Revelation itself is to be supported. They
 “ are so blindly bigotted to any thing upon that foot,
 “ that the very Terms of Natural Religion, Morality, and
 “ Virtue, are hateful; Human Reason and the Light of
 “ Nature are their Aversion; Good Sense is the highest
 “ Folly, and Integrity of Life the Province of a carnal
 “ Man. A blind Continuance in something which they
 “ are by no means to examine, and exercise their Reason
 “ about, is call'd *close Walking* with, and *Relying* upon God.
 “ And even so remote is all they call Religion from em-
 “ ploying the Understanding, and engaging the Faculties
 “ of a Reasonable Being; that they professedly declare a
 “ Person's Acquaintance therewith to rise in proportion to
 “ a Disuse of them. That the Gospel is all a Mystery,
 “ that Faith and Reason are Contradictions, and that a
 “ Christian is not a Man; I have myself heard it affirm'd
 “ by some of 'em, that the greatest Fools make the best
 “ Preachers.” *Conduct of the Dissent. Part I. p. 13, 14.*

Nothing would be so terrible to me as a Commendation from one who writes with such a Despise to the Spirit of Grace. It confirms me in an old Observation, That he who is upright in the Way, is an Abomination to the Wicked; *Prov. xxix. 27.*

The PREFACE.

Gain-sayers, and an Establishment to all that love the Truth: This, my Dear and Reverend Friends, is the Heart's Desire and Prayer of,

Your Unworthy Servant and

Brother in the Fellowship of the Gospel,

Thomas Bradbury.





*To the Reverend Mr. Thomas
Bradbury, Minister of the
Gospel in London.*

S I R,

IT is not easy for mine, or any Pen
whatever, fully to report unto you,
the Lamentations which are heard
here among your Friends, upon the most
grievous Tidings that ever passed over the
Atlantick to us: For such are the Tidings
of the *Schism* arisen among our *United Bre-*
thren, upon the Opinions which disturb, and
even destroy, the Faith, in which all the
Saints for many Ages have still found
the *Life of their Hand*, in living unto God:
The Tidings which caused us to cry out,
Good God, unto what Times hast thou reserved
us!

Your Brethren on the *American Strand*,
so far as I am acquainted with them, cannot
see an All-sufficient SAVIOUR, who is not

in his *Essence* one with the Infinite and Eternal God, and so, *equal with God*.

It surprizes them to see that the Vomit of a *Valentinus Gentilis*, lick'd up by the vain Mind of Somebody (in this Way willing to be *Somebody*) and spued out again in the *English* Tongue, should be so greedily imbibed by Multitudes, who are loth to herd with the grosser *Arians*.

They have not an *Evil Surmise*, that all who have lately refused a *Subscription* to the Truth, (which will out-live all the Wrongs that any Enemies or Deserters can do unto it) have gone over to *Arianism*, or to so much as *Gentilism*. Nevertheless, they wonder why they who subscribed the first of the XXXIX Articles, to qualify themselves for the publick Exercise of their Ministry, should refuse to do it, when the *Great Ends* of their Ministry call'd for it, with an Importunity that were as hardly to be parallel'd, as to be resisted.

They who dwell in the Wilderness, are afraid at the Tokens; They are afraid,——afraid, that a fearful Decay of real and vital Religion, and of Love to a Glorious J E S U S, may have introduced that *easy Disposition* to part with a Faith for ever to be liv'd upon, which has appeared among you; and may be severely, but how suitably!——punished in it. And it astonishes them to see what Stars the Tail of the Dragon has reached in this *Apostasy*.

They

They mightily approve and pursue the Design of making the *Terms of Communion* to be no other than the *Terms of Salvation*; and of all good Men coming professedly and explicitly to unite on the Basis of that P I E T Y, on which all the Children of God are indeed for ever united. But yet, (without peremptorily and positively pronouncing of *Damnation*, or using those *Damnatory Expressions*, which don't so well agree with the Temper of Modest and Humble Christians on these Occasions) they are at a loss how they shall suppose the *Terms of Salvation* duly complied withal, where O N E G O D in T H R E E P E R S O N S is not prayed unto; and where a *Baptism* into the Name of O N E G O D, and of *Two Creatures*, is made the *Badge of Christianity*: or how they shall suppose, that Men come up to that P I E T Y, which will oblige us to acknowledge them as our Brethren in C H R I S T, while they do not acknowledge any C H R I S T, but a Son of God who is not *One in Essence* with his Father, but one infinitely inferiour to the most High God; infinitely different from him, whose Name alone is J E H O V A H.

'Tis true, they are utterly against the *Persecution* of any Men, for their holding of such dangerous and pernicious Errors. They think that all *Good Subjects* and *Good Neighbours*, have a Right unto the Protection of the Civil Government. But they admire at
the

the Rhetorical Flourishes of those Men, who call it a *Persecution*, for Christians to withdraw their *Communion* from such as hold the grievous *Heresies*, which render it impossible for them to carry on their Prayers together.

They cannot comprehend, what our Brethren mean, when they require no *Confession of Faith*, from those of their Communion, or any other Declaration and Explanation of their Sentiments, than what they know all the *Hereticks* upon the face of the Earth, as well as the *Socinians*, will readily come into. For they think, some other Denomination, rather than that of *Hereticks*, must be found for them, with whom the *express Words of the Scripture* will not be subscribed unto.

They remember, that there are *Hereticks*, whom our Holy Lord has commanded us to reject; and this the rather, because 'tis no other than what they themselves do, in their own Sin, plainly condemn themselves unto: They first reject us, and the Faith which we live upon.

They can by no means come into that Paradox, That there are no *Hereticks*, but *Bad Livers*; People of an immoral and scandalous Conversation. For there are *Heresies*, inconsistent with, and obstructive, yea, destructive, to a true *Living to God*, which Men of sober Lives may be led away withal. In fine, They can't see, that it is any other

other than a *spurious Charity*, and the noble Principle of *Catholick Charity* miserably misapplied and prostituted unto evil Purposes, when it extends unto such a Latitude, that we must admit all sorts of *Hereticks*, and even *Mahometans* themselves, to our *Communion*; and compels us to *communicate* with all those whom it would be an unjust thing to *persecute*.

If any thing that any of us have written, be construed, as intended for so loose, and vast, and blind an Extent of *Charity*, there is a Misconstruction in it.

But, *Lord*, what will be the End of these things? Your Brethren here, full of Brotherly Love to you, and Care for you, are *trembling for the Ark of God* among you. And hitherto free from your Infelicities, *our God still preserve us!*—We are continually employing our Supplications on your behalf, that our Glorious LORD would *send forth his Light and his Truth*, and restore *Peace with Truth* among you; and heal the sad Wounds which the late Controversies have given you.

'Tis to a Glorious CHRIST, yea, and unto the Holy SPIRIT also, as well as unto the FATHER of Glory, that we address these our Supplications.

To Each of these, in the ONE GOD, we ascribe all Glory for ever.

And

And unto the *Grace*, and *Love*, and *Communion* of these, are you now commend-
ed by;

S I R,

Boston, New-England,
Septemb. 7. 1719.

Your most Affectionate

Brother, and Servant,

Cotton Mather.



And unto the *Grace*, and *Love*, and *Communion* of these, are you now commend-
ed by;



THE NECESSITY

Of Contending for

Revealed Religion.

SERMON I.

JUDE, ver. 3.

Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the Faith which was once delivered to the Saints.



HERE are two Things which deserve June 30.
to call in your Attention, tho they are 1719.
no more than circumstantial to the
Subject which I have now chosen:
One is, The Account that the Writer
of this Epistle gives of himself; and the other,
What he says was the Occasion of his doing it.

B

A

Serm. 1. As to the Characters, that he takes upon him, they are remarkable. His Name was *Jude*: he calls himself the *Servant of Jesus Christ*, and Brother of *James*. We read of him among the Apostles, how much he was affected with the distinguishing

John xiv. 22. Grace of God: For *Judas, not Iscariot*, said to *Jesus*, Lord, how is it that thou wilt manifest thyself to us, and not unto the World? But here we see in him an Instance of the true Gospel-Spirit, that has no regard to things that come of *Flesh*, or of *Blood*, or of the *Will of Man*: for, in being the Brother of *James*, he gives us ground enough to suppose, that he was one of our Lord's own Family. We find

Mar. vi. 3. these two Names among his Brethren: *Is not this the Son of Mary, the Brother of James, and Joses, and Judas and Simon?* But, in his way of talking about this matter, he gives no countenance to the *Vanity of After-Ages*, who are apt to admire external Relations above the only one that Christ values; which is, our being a-kin to him by Grace:

Heb. ii. 11. For both he that sanctifies, and they who are sanctified, are all of one; and therefore he is not ashamed to call 'em Brethren. Perhaps some of his Family after the *Flesh* were left in their Infidelity. There was a

Joh. vii. 5. time, when his Brethren did not believe in him. We do not know but he separated *James* and *Judas* from the other two, *Simon* and *Joses*, whose Names are not recorded among his Disciples. There is a

Simon indeed, whom the Papists have coupled with *Jude*, and made 'em Partners in a Holy-day: but

that Person was so far from being of our Lord's Family, that he was not so much as of his Country: for he was a *Canaanite*. A great deal of the

Jewish Honour went by Genealogy, both in the Office of the Priests and the Dignity of their Tribes: but our Saviour came into another way of reckoning. He throws off all the Affections

Mat. xiii. 48. that were merely carnal: When one told him, that his

Contending for the FAITH.

3

his Mother and Brethren stood without, desiring to see *Serm. 1.*
him; who, saith he, are my Mother and my Brethren? 

This was not denying the Relation that God, who
provided him a Body, had appointed to him; but
the meaning is, that he look'd a great deal higher:
for he that does the Will of his Father who is in Hea- *Mat. xii.*
ven, the same is his Brother, and Sister, and Mother. *Jo.*

So that Jude does not wind himself into the Esteem
of the Churches by a Consideration that our Lord
had so little regard to: he mentions his being
the Brother of James, but rather saith that he is
a Servant than a Kinsman of Jesus Christ. Divine
Grace made him the former, but a mere unpro-
fitable Nature could have given him the latter.

The other Circumstance that I mention'd, was
the Occasion of his writing these things. 'Tis but
a short Epistle, and much of it the same with the
Second of Peter. There's an unusual Repetition
of what was but lately delivered by another Apo-
stle. But he clears up the Necessity that lay upon
him, from the vile Opinions that were got into the
Churches: *Certain Men had crept in unawares, who* *Ver. 4.*
were before ordained unto this Condemnation; ungodly
Men, turning the Grace of our God into Lasciviousness,
and denying the only Lord God, and our Lord Jesus Christ.

This Description is much the same with what
Peter gives us of their false Teachers. He saith, they
privily bring in their Notions; Jude tells us, they *2 Pet. ii. 1.*
crept in unawares: The one calls them damnable He-
resies; the other proves 'em so, in that they deny the
only Lord God, and our Lord Jesus Christ. Peter tells
us, they bring upon themselves swift Destruction;
Jude saith, they were ordained of old to this Condem-
nation: And both these good Men have the greatest
care to warn their People of the spreading Dan-
ger. I suppose they were now well advanced in
Years: They had continued a long while in the
Work of the Lord, and must expect, as one of 'em

Serm. 1. faith, *shortly to put off their Tabernacle.* And, as Persons who had both a Concern for the Flock, and a Regard to the Account they were about to give, they would establish the Belief of what they had preach'd.

This Apostle tells the dear People, whom he calls *Beloved*, that when he gave all diligence to write unto them, of the common Salvation, it was needful for him to write unto 'em, and exhort 'em, that they would contend earnestly for the Faith once delivered to the Saints. Where you have two things:

First, The great Business of a Minister: He is to instruct his People in the Nature and Value of a common Salvation. Nothing higher can employ their Thoughts: for this *he gave all diligence.* And,

Secondly, Here is the Method of promoting it, or the Way that he directed them to secure this Salvation; and that was, by exhorting them to contend earnestly for the Faith once delivered to the Saints.

For when he writ about the one, it was NEEDFUL for him to press the other. I shall not take up your time in describing this Duty; that has been lately done by a * Brother in a publick way: but would engage your Thoughts to the other Parts of the Verse, and chiefly to the Connexion there is between 'em; or the Necessity that the Apostle saw there was of one, when he treated about the other. So that you may take my Design in this

*Mr. Cum-
ming's Ad-
vice to
Christi-
ans, &c.

Doctrine. Those Ministers that would promote the Salvation of their People, must be careful to show 'em the Importance of Faith. Or you may turn it thus: They who neglect to engage your Zeal for the Faith, can have no true Regard for your Salvation. This Apostle, when he gave all diligence to write about the latter, saw it needful to exhort 'em to the former.

By

Contending for the FAITH.

By FAITH here is certainly meant that *Doctrine* Sermon. 1. that is the Object of Faith, the Things that we believe; or, as Peter calls it, the *Words* that were 2Pet. iii. 2. spoken before by the holy Prophets, and the Commandments of us the Apostles of our Lord and Saviour. We are to look after Faith in the Principle, which is to purify the Heart, and rest upon the Righteousness that God hath contrived: *Examine yourselves, whether you be in the Faith.* 2Cor. xiii. 5. But this supposes the other: it is fed, maintain'd, and nourish'd by it. The Exhortation at the end of this Epistle [*Build up yourselves on your most holy Faith*] may be taken in both Senses: for there Faith is consider'd as a Foundation upon which we are rais'd; we are built upon it.

This Faith is DELIVER'D, i.e. it comes by Revelation. He does not speak of those Notions that we have by the Light of Nature; perhaps we are seldom call'd to contend for them: but things that are despised, and opposed by the *Wisdom of this World*, as so much Foolishness; this is the Faith deliver'd. Christ, as a Prophet, was intrusted with it: He brought it from above, in his Life; a little after his Resurrection, he through the Acts i. 2. Holy Ghost gave commandment to the Apostles whom he had chosen: and when he ascended up on high, he made the distribution more at large. Then he sent down the Spirit to guide them into all Truth. John xvi. By this Conveyance of Light, the Apostles were 13. furnished for their Ministry: they received the Spirit of Wisdom and Revelation in the Knowledge of him.

This was deliver'd to the SAINTS: to Men whom he had chosen; and that, for the sake of others. They were not to hide the Treasure; not, as Moses, to put a Veil upon their Faces, but 2 Cor. iii. 12, 13. use great Plainness of Speech.

This Faith was ONCE deliver'd. The thing was then over. They expected no farther Disco-

Serm. 12 varies: Christ had already told 'em as much as he would do. The Rule of believing was established: John 14. blith'd: They needed not that any Man should teach 'em, but as the same Anointing had taught them of all things. There is a Land-mark set, and a Curse upon him that removes it. For, saith one who was not behind the Chief of the Apostles, if we or an Angel from Heaven preach another Gospel than we have preached, or another Jesus than ye have received, let him be accursed. They had a sure Word of Prophecy, to which they did well to take heed; because this came not by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost. Deluding and Enthusiastick Men were not to tell 'em of After-Revelations. They were already possess'd of a Standard, to which every Pretension must be reduced. So that when he speaks of a Faith once deliver'd to the Saints, they certainly knew what he meant, and did not wait to receive it from Assemblies of fallible Men. Had this been the Case, the Exhortation would be to no purpose: They could not contend for an * Uncertainty.

The

* Ministers are not to embrace the Creeds, or Decrees, the Confessions and Articles of Synods and Convocations, of General Assemblies or more General Councils, as Parts of Faith, farther than they are manifestly declar'd so in the Sacred Scriptures. Mr. Haddy's Sermon.

If the Gospel itself, as left us by Christ and his Apostles, be not thought an Instrument sufficient to promote Peace and Concord, I despair of ever seeing any Explications of it, or Consequences from it, or any Engine of Authority and Power that shall be effectual to unite us. Mr. Wright's Fifth of November Sermon 1719.

The Bible goes the whole Compass of Faith and Practice. There can be no Obligation upon you, either to believe or do what you are not able to find there. — What an honourable Institution are you under? That which is bound not only as to all the Learning and Discoveries of

Contending for the FAITH.

7

The Word in the Greek deserves the Force that our Translation has express'd it by. It is supposed that the Faith would be contradicted, denied, weaken'd or evaded; and that it did not become the Heirs of Salvation to be asleep, when others were awake; and think of saving themselves, instead of the Truth. Not but such a Disposition as this, is what they are apt to sink into. They may have a great many carnal and selfish Reasons

of this World, but is never to be strain'd, tho the whole General Assembly and Church of the First-born should pass a Vote? What a glorious Rule is that we lay before you, which neither an Apostle nor an Angel can break in upon without a Curse. Bradbury's Sermon, in *Practical Discourses of Hearing the Word*. You may find five hundred Expressions to the same purpose in that Sermon, the same on Mr. Whitaker's Funeral, and almost every one that he has publish'd. [2 Cor. xi. 12. What I do, that I will do, that I may cut off Occasion from them which desire Occasion, that wherein they glory they may be found even as we.]

First Article of the Church of England: There is but one Living and True God, &c.

Fifth and Sixth Articles of the Assembly's Catechism: There is but one only, the Living and True God. There are three Persons in the Godhead; the Father, the Son, and the Holy Ghost: and these three are one God, the same in Substance, equal in Power and Glory. We do heartily subscribe to that which is above express'd, as what we believe to be the Doctrine of the Trinity REVEAL'D IN THE HOLY SCRIPTURES. Declaration of the Subscribing Ministers.

'Tis the Sense of Scripture that is the Word of God, rather than the Letter or Syllables of it; for else we could not call our English Bible the Word of God. Even the Apostles themselves, in delivering to us what we are to own for the Word of God, did not always confine themselves to the literal Words spoken by Christ, when they had the Sense: Consequently, where the Mind of God, and the certain Meaning of the Text is deliver'd, that is the Word of God, so far as it is his Mind, and the Sense of Scripture, whether it be the Syllables of it or no. Mr. Gravenor's Sermon in *Hearing the Word*, p. 73.

Serm. 1.  for an Indifference to the Faith: but it was the Work of this Apostle, who writ about their Salvation, to tell 'em their Duty, that they ought earnestly to contend for it. The Method in which I will consider the Words, shall be this:

I. Enquire into the Ground of this Contention for the Faith; and that is, a common Salvation.

II. Show how needful it is, that they who expect this Salvation should be thus engaged for the Faith that leads to it.

I. The

We assure ourselves, that they who judge the Faith of their Brethren—will make use of no human Decisions, human Forms, or Compositions, either to torture or condemn their Christian Brethren; That they will think nothing but the plain and express Declarations of Holy Scripture a sufficient Authority to justify their condemning any as not holding the Faith necessary to Salvation. *Fourth Head of Advice, by several Gentlemen.*

I have long observed, that when to express Matters of Religion Men make use of Words and Phrases unheard of in the Scripture, they slyly under them couch false Doctrines, and obtrude them on us. For without question the Doctrines of the Scripture can be so aptly explain'd in no Language, as that of the Scripture itself. Examine therefore the Expressions of God's being Infinite and Incomprehensible, of his subsisting in three Persons, of an Incarnation, a Hypostatical Union, of God made Man, of Original Sin, of Christ's taking our Nature upon him, of Christ's making Satisfaction for our Sins, of Christ's fulfilling the Law for us, of Christ's Merits, of apprehending and applying Christ's Righteousness to ourselves by Faith, of our Sins imputed to Christ, of Christ's Righteousness imputed to us, of infused Grace, of Free Grace, of Carnal Reason, of Spiritual Desertions, of the Mother of God, of Transubstantiation, of Consubstantiation, &c. And thou shalt find, that as those Forms of Speech are not own'd by the Scriptures, so neither the Things contain'd in 'em. How excellent therefore was the Advice of Paul to Timothy, Hold fast the Form of sound Words! For if we once let go those Forms of sound Words, learnt from the Apostles, and take up with such as have been coin'd by others in succeeding Ages, we shall together

Contending for the FAITH.

Serm. 1.

I. The Faith that we are to contend for, comes recommended to us by the dearest and most important Argument that we can hear; it belongs to a common Salvation. This may be consider'd in both its Names:

1st, As it is a *Salvation*.

2^{dly}, As it is *Common*.

1st, The Thing that your Faith has reference to, is *Salvation*; and therefore it is not to be neglected: because this Salvation was,

1. The great Design that brought Christ into the World.

2. That for which he has sent his Spirit among us.

3. The main End of our Ministry.

4. The Interest of your Souls.

together part with the Apostles Doctrine. *Mr. Biddle's Preface to his Catechism.*

With what Sincerity Mr. B. has proceeded, in raking up together such Abominations with the most weighty and glorious Truths of the Gospel, that together he may trample 'em under his feet in the mire, God will certainly reveal to himself and all the World. *Dr. Owen's Answer.*

Mr. B. knows, (and so does Mr.) that there's no one of the Catechists whom he so decries, but directs them whom he instructs to the Scriptures, and settles their Faith on the Word of God alone; tho they labour to help their Faith and Understanding by opening it, whereunto also they are call'd. *Ibid. p. 9.*

If Hereticks first begin to wrest Scripture-Expressions to a Sense never receiv'd or contain'd in 'em, it is surely lawful for them who are willing to contend for the Faith once deliver'd to the Saints, to clear the Mind of God in his Word by Expressions and Terms suitable thereunto. *Ibid. p. 17.*

This alone makes me put a Value upon any Word or Expression, not *philos.* found in the Scriptures; namely, my Observation, That they are question'd and rejected by none, but such as aim at the Removal of the Truth itself. *Ibid. p. 21.*

5. The

Serm. 1.

5. The Concern of another Life. And,

6. The Purity and Pleasure of this.

1. The Faith that was once delivered to the Saints may well be contended for, if it belong to your Salvation, because it is *this* that brought Christ into the World. He came on purpose, that

Mat. i. 23. we might have Life thro him; that he might save

Heb. v. 9. his People from their Sins; And, being made perfect from his Sufferings, he is become the Author of eternal Salvation to as many as obey him. His Incarnation,

his Obedience, his Troubles, his Death, his Resurrection, his Ascending to the Right-hand of the Majesty on high, are all in vain, if the Happi-

Heb. ii. 10. ness of his People is not carried: 'Twas for the bringing many Sons to Glory, that the Captain of our Salvation is made perfect thro his Sufferings. So that, whatever hinders this Salvation, must be an Enemy to him as well as you: It renders the whole Design impertinent, upon which he came down from Heaven; it throws a Reproach upon his Wisdom, and returns an Ingratitude to his Love.

Now if denying the Faith that was once delivered to the Saints, is a Bar to your Salvation, it is also a Wound to his Glory; and therefore 'tis no

Heb. x. 29. wonder we read of some, that they trample under foot the Son of God, and count the Blood of the Covenant, wherewith he was sanctified, an unholy Thing.

And, how daring must it be, to defame the Con-

1 Joh. v. 10. trivance of Infinite Wisdom! He that believes not the Record that God has given of his Son, has made him a Liar: But that's not all, such an one denies his Knowledge, and counts what he has said no better than Foolishness. Your Salvation is that Scheme which he has laid for his own Glory, and in which he will be admir'd, when every other Work is

2 Pet. iii. gone: When the Heavens have passed away with a great Noise, and the Elements are melted away with fervent Heat, and the Earth and the Things therein are burnt

burnt up: he will have this in reserve for eternal Serm. 1.
Joys. Lift up your Eyes to the Heavens, and look up-
on the Earth beneath: for the Heavens shall vanish a-
way like Smoke, and the Earth shall wax old like a
Garment: and they that dwell therein shall die in like
manner: but my Salvation shall be for ever, and my
Righteousness shall not be abolished. Here he will rest Zep.iii.17,
in his Love, and rejoice over you with Singing.

Isa. li. 6.

No wonder then, that this Apostle, who calls
himself a Servant of Jesus Christ, has an inward
Care that keeps working at his very Heart, to pro-
mote so great an End, as that which brought a
Redeemer down amongst us. He could not see
this noble Design retarded and opposed by Men
that crept in privily. They brought in some Doc-
trines that had a fly Conveyance, but a provoking
Tendency. He saw they struck at the common
Salvation: and he had more than a Pity for Souls
that awaken'd his Zeal. His Duty to Christ Jesus
will not suffer him to be lazy, when the whole Dis-
position of God's Love is growing the Contempt of
Sinners, and even those that had stole into Churches.
The same Concern we find in another Apostle,
who complains of false Brethren unwares brought in, Gal.ii. 4,
that came privily to spy out their Liberty, that they had 5.
in Christ Jesus, that they might bring 'em into bondage.
To whom he gave place by Subjection, no, not for an
hour; that the Truth of the Gospel might continue with
the People.

A 2. This Salvation is that for which Christ has
sent his Spirit among us. There are two Gifts
which can never be encoded: when he gave him-
self for us, and when he gives his Spirit to us.
Now each of these are, that he might redeem us Tit. ii. 14.
from all Iniquity, and purify to himself a peculiar Peo-
ple, zealous of good Works. Why did he, when he Psal. lxxviii
ascended up on high, receive Gifts for Men, even for
the rebellious, but that the Lord might dwell with 'em?

And

Serm. I. And that was an Earnest of their dwelling with him. For if the Tabernacle of God is with Men here, it is that they may be Pillars in the Temple of God above. Why did he surprize the World with that glorious Miracle, of endowing his Apostles with a Power from on high? Why have we now a compleat Rule of Faith and Practice, as the Result of what the Spirit did, to instruct those Persons? Nay, why is this Almighty Agent at work in the Hearts of Sinners, to alarm and reform 'em; and in the Hearts of Saints, to establish and settle 'em? It's all in order to Salvation. For this, you are renew'd in the Spirit of your Minds; the Work is carried on, Temptations are driven off, and you are preserv'd to the Heavenly Kingdom. You believe to the saving of the Soul: The lively Hope, that you are begotten unto, is of an Inheritance reserv'd in Heaven for you: To this you're kept thro' Faith; and when you receive the End of your Faith, 'tis the Salvation of your Souls.

1 Pet. i. 3
4

And therefore any Opinions that are contrary to the Faith, must be Enemies to this Salvation, and by consequence render in vain what the Holy Ghost has done, as far as Men are capable: So that, they who count the Blood of the Covenant an unholy Thing, do also despise unto the Spirit of Grace, both in themselves and others: They crush and stifle the Work in their own Souls; they hate and despise it in the Hearts of their Brethren. As Christ is divested of his Priesthood, as the Atonement he made is not considered under the Notion of a Sacrifice; so the Spirit is dethroned, and all his Operations are bantered. They resist the Holy Ghost*. Certainly then, it is time for every one who

* All that Strength of Persuasion which goes beyond the rational objective Evidence of things to the Understanding, is usually attributed to some Divine Impulse, or to

who would be a Servant of Jesus Christ, to give *Serm. 1.*
all Diligence against an Enemy, who takes such a *W*
Compass in his Design. What! Shall all that
Christ has done for us be denied, and all that the
Spirit has done in us be laughed at? If we are Mi- *2 Cor. iii.*
nisters of the New Testament, 'tis not of the Letter, but *11, 12.*
of the Spirit; the Ministration we are now under, is
that of the Spirit: Seeing then that we have such Hope,
πῶς ἁρπαγήν ἔσμεν, we use great Boldness of
Speech.

to the internal Witness and Testimony of the Spirit to the
Heart and Conscience. *The Nature and Consequences of Enthu-*
siasm, &c. [1 Cor. ii. 9, 10. *Eye hath not seen, nor Ear heard,*
neither have enter'd into the Heart of Man, the Things which
God has prepared for them that love him; but God has revealed
them unto us by his Spirit.] When once a Man is well settled
in such a Persuasion, when once he comes to think that
he must not see——with his Understanding, but with
something else, he is got above the Force of Argument or
rational Conviction. [2 Cor. v. 9. *We walk by Faith, not by*
Sight.] He has God himself speaking inwardly to his Soul,
striking him with irresistible Conviction, preventing his
Faculties, and forcing his Assent by a super-rational over-
whelming Light. [1 John ii. 20. *Ye have an Unction from the*
Holy One, and ye know all things.] He'll tell you, you lean
too much to your own Understandings, [Prov. iii. 5. *Lean*
not to thy own Understanding.] And judge of things by your
carnal corrupted Reason. [Rom. viii. 7. *The carnal Mind is*
Enmity against God.] He has the Spirit witnessing with his
Spirit, that he is in the right; his Understanding and Rea-
son are enlighten'd, refin'd, and spiritualized, and there-
fore he can plainly see the Truth and Necessity of what
may appear absolutely false, impossible, and contradicto-
ry to carnal Reason. [Rom. viii. 16. *The Spirit witnesses with*
our Spirit. Eph. i. 17. *The Eyes of our Understanding are en-*
lighten'd. 1 Cor. i. 23. *We preach Christ Jesus, to them that pe-*
rish, Foolishness; but to them that are saved, the Wisdom of God.
2 Cor. x. 5. *Casting down Arguments, Reasonings, and every high*
Thing that exalts itself against the Knowledge of God.]

By these Scriptures it appears, that all the Phrases which this
daring Author is so merry with, are no other than what the Holy
Ghost teaches. A poor Sign of such Persons Value for the Bible,
when the Word of the Lord is to them a Reproach!

Serm. 1. 3. This is the End of our Ministry. All that
 we lay, or do, or suffer, is to promote your Salva-
 2 Cor. v. tion. If we labour in the Word and Doctrine, 'tis to
 20. direct your Feet into the Way of Peace. When we be-
 Gal. iv. 19. seech you to be reconciled unto God, and travail in birth
 over you, until Christ be formed in you; when we
 Rom. x. 1. endeavour to perfect what is lacking in your Faith, still
 our Hearts Desire, and Prayer to God for you is, that
 Col. i. 28. you may be saved. We warn every Man, and teach
 every Man, that we may present every Man perfect in
 Christ Jesus. When we beg of you to lay aside
 your carnal Passions, to be harmless and blameless as
 the Sons of God, 'tis for a great deal more than a
 present Reputation: We do it in hopes, that in the
 Phil. ii. 14. day of Christ Jesus, we shall rejoice that we have not
 run in vain, nor laboured in vain. Nay, why do we
 suffer Reproach, and go thro the Scorn of a ma-
 lignant World, who would never mind us, if it
 were not for the Cares we have about you? I en-
 2 Tim. ii. 10. dure all things, saith the Apostle, for the Elects sake,
 that they may obtain Salvation, with eternal Glory.
 'Tis for this End, that the great God varies the
 Face and Methods of his Providence towards us;
 sometimes causing us to ride upon the Clouds, and
 then again dissolving our Substance. Whether we be
 2 Cor. i. 6. comforted or afflicted, it is for your Consolation and Sal-
 vation. The Means may alter, but the End is
 still the same.

Now, if denying the Faith that was once deli-
 ver'd to the Saints is an interruption to your Safe-
 ty, it invalidates all that we are doing. As far as
 the Enemies of the Truth prevail, our Labour is in
 vain. So that if a Minister has any concern upon
 his Soul, not only to be faithful, but to be useful,
 he must be aware of them who privily bring in
 damnable Heresies; otherwise there is a Blast upon
 all his Watchings, Fastings, and Imprisonments.
 The Apostle tells the Thessalonians, that he could no
 longer

Contending for the FAITH.

75

linger forbear, but sent to know their Faith, lest by *Serm. 1.*
 some means the Tempter should have tempted 'em, and *1 Thes. iii.*
 his Labour be in Vain: And he was comforted over *Ver. 7, 8.*
 them in all his Affliction and Distress, by their Faith:
 For saith he, Now we live, if ye stand fast in the
 Lord. This he writ out of a Jail, and perhaps in
 view of his Execution. As if he had said, Our
 Lives are at your mercy, and not at the Enemies.
 If you depart from the Faith, here are two Deaths
 at once for your poor Ministers: We die twice
 together, once for you, and once by you. Thus saith
 another, who was eminent for his Charity, *1 re- 3 Joh. iv. 5.*
 joiced greatly, when the Brethren came and testified of
 the Truth that is in thee, even as thou walkest in the
 Truth. I have no greater Joy, than to hear that my
 Children walk in the Truth.

4. This Salvation is the Interest of your own
 Souls; and therefore to deny the Faith once de-
 liver'd to the Saints, or to be indifferent and un-
 concern'd about it, is a Wound to yourselves.
 Supposing you should be led into pernicious Ways,
 and the Way of Truth should be evil spoken of by
 you who have professed it, and have tasted some
 sweetness in it; what a diffusive Trouble will this
 prove? Your Ministers who have watch'd for your
 Souls, will be griev'd at the Heart. They, with
 whom you have taken sweet Counsel, will look after
 you with fear and trembling; but the real Misery
 is all your own, you bring upon yourselves swift De-
 struction. Perhaps you are the only Persons uncon-
 cerned at this Infidelity. That which is such a
 burden to your Acquaintance, sits light enough
 upon you: But there is a feeling-time coming.
 A Stupidity of Conscience is now your Crime,
 but the Tenderness of that Faculty will be your
 Punishment. The Day is at hand, when Ministers
 shall be justified in giving you warning; and the
 Friends who have mourned over you, and whose
 Pity

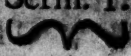
Serm. 1. Pity you despised, will rejoice in the Vindication that God will give to his Gospel.

Consider what you throw away with the Doctrines of Religion, no less than your own Happiness: *If thou sinnest, thou alone shalt bear it.* Suppose that there's no Revelation, that your Saviour is but a Creature, that his Death is no Sacrifice, what do you get by this? If, upon these Discoveries you should throw off Duty, because you think you have been cheated with Doctrine, and so live *as having no Hope, and without a God in the World*; where is the profit of these Opinions? An Apostate, who loves the present World, has something to show for laying aside his Profession; but what a wretched bargain has the speculative Infidel made, to lose the Deity of a Saviour, and get nothing by it? Would ever Man be finding fault with the only Plank that he has to stand on? Is not that a vile Unbelief, that, instead of putting a Sinner upon the search for many Securities, takes pains to destroy the only good one? *He that sins against Christ, wrongs his own Soul.*

Prov. viii.
ult.

5. This Salvation is the Concern of another Life, whither you must go whether you will or no. 'Tis easy turning off a Friend or Minister with Scorn, and bidding them mind their own Business, telling 'em they are impertinent, or calling 'em harder Names. But will you confront the King of Terrors at this rate? Will you tell Death, that he has nothing to do with you? *What will you do in the Desolation that comes from far, to whom will you flee for help, and where will you leave your Glory?* If without Faith you have no Salvation, you're unprovided for, and shall be to seek a Lodging in the next World, when you're turn'd out of this. 'Tis but a poor Notion of a Controversy, to think that we are only striving for the Victory. If that's all that Ministers aim'd at in their

Isa. x. 3.

their Disputes for the Truth, it is not worth con- Sermon 12
tending for: But there's a great deal more in it. 
Here are Souls at stake, that will be destroy'd for
lack of Knowledge. If they believe not that Jesus is
he, they shall die in their Sins. Here's a Loss for
Eternity; and therefore the Devil is both a Lyar
and a Murderer: He leads you off from the Truth
as a Lyar, that he may destroy you as a Murderer.
For Vengeance will be taken, not only on them
that know not God, but on them that obey not the ² Thess. i.
Gospel of our Lord Jesus Christ. ^{8.} iii. 10. 11.
6. The Purity and Pleasure of this Life de-
pend upon your Interest in this Salvation. I don't
envy some Men that wrangling Faculty, that rears
within more than it does abroad: Like the Wasp,
that is supposed to part with Sting and Life to-
gether, and rather than not hurt an Enemy, de-
stroys itself. Thus unhappy is that Temper that
opposes the Spirit of God in others, and grieves
it in ourselves. When Persons deny the Faith that
was once deliver'd to the Saints, you will find
they have either lost their Delights or chang'd em:
He that is such, is subverted, and sins, being condemned Tit. iii. 11.
in himself. If they are not given up to a fullen
Spirit of Bondage, they will grow sensual, and
separate themselves from those with whom they have
had the sweetest Communion. I don't see how a
Man can live easily one day in this World, who
knows not what's like to become of him in the
next. All his Jollities are so many Tricks upon
Conscience. He dare not be a *Free-Thinker* as to
another State, but diverts, or rather trifles with
himself about matters of no importance. It is by
building up ourselves on a most holy Faith, that
we keep in the Love of God; in God's Love to us as
our State, and our Love to God as our Principle;
and in both we look for the Mercy of the Lord Jesus
unto eternal Life. ^{in 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.}

shop

C

adly

Serm. 12. *W*ell, You may consider this Salvation as it is said to be common; because it is given,

(1.) To Jews and Gentiles. The Apostles Peter and James were Ministers of the Circumcision, by an Agreement between Paul and them at Antioch. Jude gives no particular Direction to his Epistle, but to those, of whatever Nation, who are justified by God the Father, and preserved in Christ Jesus, and called. Now, tho he mentions the same thing that Peter writ of to the Jews, yet they are of

of a. Ned. T. Rom. iii. 30. universal Concern: for it is one God, who justifies the Circumcision by Faith, and the Uncircumcision thro Faith.

The Gentile Churches, who were in Christ, and had no Superstition among them, (yet these) had their false Teachers, as well as the Jews. And therefore our Apostle exhorts THEM to contend earnestly for the Faith once deliver'd to the Saints. And this indeed should give us a tender Care for the Doctrines of Religion; because when they are gone, the Unity of the Spirit and the Bond of Peace go with them. Take away Revelation, and there's an end of that common Interest in which all good People are united, and ever will be so, as far as they are guided by Religion. Our Hearts are to

Col. ii. 2. be comforted by their being knit together to the Riches of the full Assurance of Understanding, and the Acknowledgment of the Mystery of God, and the Father, and of Christ. This Salvation is call'd common, as it is given,

(2.) To Ministers and People. When we plead with you, it is not to be separate from you, we do not mean any other place by the Name of Heaven, but what comprehends us all. As the Apostle saith, I long to see you, that I may impart unto you some spiritual Gift, so the end whereto may be establish'd that is, that I may be comforted together with you, by the mutual Faith which you and I have. Now, if you depart from the Faith as it is in Jesus, you are gone

Rom. i.
11, 12.

gone from your Ministers in both Worlds; you *Serm. 1.*
either don't expect the same Happiness, or don't
think to come by it the same way. The Faith
which they press you to contend for, is as much
your Concern as it can be theirs. *They watch for*
your Souls, as Persons that *must give an account*;
and should they do it with Grief, it would be un-
profitable for you. Don't say, we will leave these
things to the Learned; for whatever peculiar En-
gagements they may be under to stand in defence
of the Gospel, yet it is as truly your Case as it
can be theirs, because it refers to a common Sal-
vation.

(3.) It is so call'd, as including Christians of
all Degrees. Some, who are *weak in the Faith*, are *1 John ii.*
Babes in Christ; others *Young-men*, who are *strong*, *13, 14.*
and have overcome the *Wicked-one*; and others *Fa-*
thers, who have known him that is from the beginning.
Now, tho God has these Distinctions in his Fami-
ly below, yet there is but one Home for 'em all.
Their several Kinds of Gifts, and Degrees of
Grace, have a tendency to one and the same Per-
fection. Our *little lamb* distinguishes among
them who are fallen into *error*: some are *sensual*,
they separate themselves, *having not the Spirit*; they ran
greedily after the *Love of Belsham*, and *perish'd in the*
Gain saying of Rome; *these are like fish without Water*,
Winds that are carried about, to whom is reserv'd the
Mist of Darkness for ever. But there were others
who had been *deceived* and did not go into the
Apostacy with the same spirit; so that he advises
how to carry it towards them: *Of some have com-*
passion, making a difference; others *save with Fear*,
pulling them out of the fire, hating even the Garments
spotted with the Flesh.

(4.) This Salvation includes all Ages of Saints,
from righteous *Abel* down to the last Believer, who
shall be alive and remain at the coming of the Lord.

Serm. 1. The Faith that we contend for, is substantially the same that it has been in former Generations: it is no other than what *Moses in the Law, and the Prophets did write*. And as they are gone home, so we are *Followers of them, who thro this Faith do inherit the Promises*. We do not believe these things merely because they did. Their Wisdom, Learning, and Holiness, are but lower Reasons why we should be of their opinion. But it is a Satisfaction to think that those Doctrines which are the Matter of our Support, were so of theirs: And that, in a Zeal for the Mysteries of Revelation, we are making our way after them, who *all died in Faith*; and that we go to be with them, as the Heirs of a *common Salvation*.



S E R M O N
The



SERMON II.

JUDE, ver. 3.

Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the Faith which was once delivered to the Saints.

II.  E are to inquire into the NECESSITY that our Apostle was under, 1719. in writing about the common Salvation, to exhort his People to contend earnestly for the Faith once deliver'd to the Saints. And here I would premise two Particulars.

1st, That there is such a thing as a Faith once deliver'd to the Saints. And,
2^{dly}, That this earnest Contending for it, which he makes to be their Duty, is the Expression of an hearty Zeal; and not to be discharg'd with any Indifference or Coolness. I had no thoughts of ever touching upon these Heads, were it not for

Serm. 2. the Methods that are now taken to weaken the hands of those, who are set for the Defence of the Gospel. Some People act as if they would have us believe, that there is no such thing as Truth; that this is only a human Fancy; and there ought to be no such thing as contending for it; as if this Temper was a Violation of Charity and Forbearance. But,

1st, 'Tis plain by this Exhortation, and the Force with which the Apostle lays it down, that there is a Faith once deliver'd to the Saints. Whether the Doctrines that we contend for come under that name, is not the Enquiry of this Sermon: but such a thing there is, or otherwise this good Man had only wrought himself into a fantastick Flame, and was pressing his People to do they knew not what. The sad Occasion he had for giving 'em this warning, was not the Error of publick Enemies, but of certain Men crept in unawares: which Title must belong to some among themselves, who enjoy'd all the Solemnities of the Gospel with them, and were Spots in their Feasts of Charity. These People were not content to have their own Opinions, but they privily brought 'em in. Thus they denied the Lord that bought 'em, upon which account he calls them damnable Heresies: or, as our Apostle tells the Galatians, they denied the only Lord God, and our Lord Jesus Christ. You must take this all along in your Thoughts, that these false Teachers had not diverted themselves of a Christian Profession, they were still Members of Churches: And therefore

Denying the Lord that bought 'em could not be saying aside the Name of Christ, or a disowning of all Relation to him. The Error would run to that at length, but then they must throw off their Disguise, and in going out from us declare that they are not of us: Had they been of us, they would no doubt have continued with us; but they went out, that it might be made manifest they were not of us. Their Opinion could

could not be, that Christ never came among *em*, Serm. 2.
 that he was not their Head, or that he did not
 die: for there were so many Witnesses of these
 things, that even the *Jew* themselves were uncap-
 able of hearing them down: but *denying the Lord*
*that brought *em**, must be their holding some Opinion
 that degraded the Merit of his Death. They con-
 sider'd *em* under a lower Notion, than that of a
 Price laid down for Sinners: or, as another Apo-
 stle calls it, they *counted the Blood of the Covenant an* Heb. x. 29.
unholy (or a common) thing. They oppos'd the
 Characters that the Scripture has given us of his
 Death, that *he suffer'd the Just for the Unjust*, that *he* 1 Pet. iii.
might bring us to God; that *he put away Sin by the* 18.
Offering of himself, and *bore our Sins in his own Body* Heb. xxi.
on the Tree. This is a Doctrine that Satan knows
 gives the greatest Wound to his Kingdom, and
 therefore it has in all Ages met with the Contra-
 diction of Sinners. So again,
Denying the only Lord God, and our Lord Jesus Christ,
 cannot be understood of Persons who denied the
 Being of a God, or who asserted more Gods than
 one: for it is hard to conceive any of these should
 have a place among the Churches of the New
 Testament, because that Opinion would be de-
 structive of all Religion, Natural as well as Re-
 vealed. But there were some among *em*, as we
 learn from other places, that said *Jesus was accus-* 1 Cor. xii.
ed; or, which comes to the same thing, denied
 him to be *the Lord*. And tho they might pretend
 to stand up for the Unity of the Godhead, yet
 they swell'd with Rage against that Account that
 the Scripture has given us of it. They denied
 him who is there represented as *the only Lord God*, Phil. ii. 10.
 even our Lord Jesus Christ, who shall have every Knee
 bow to him, and every Tongue confess, that *he is the*
Lord, and there is none besides him. Him they de-
 nied by opposing his Deity, or giving such an
 C 4 Expli-

Serm. 2. Explication of it, as made it no more than a Name. And tho they might pretend to do this for what some call the peerless Honour of the Father, yet our Saviour, who has bid us honour the Son as we honour the Father, gives this Reason for it, That

Joh. v. 23. *he who honours not the Son, does not honour the Father that has sent him.* I shall not, as I said, make a full Enquiry who they are that deny the only Lord God; but I cannot suppose it is in this place to be understood of professed Atheists. These do not creep in unawares, nor are they Teachers amongst us: They do not privily bring in their Opinions, but rather hold us at open defiance.

In opposition to what these People say, there is a Faith once deliver'd to the Saints: Deliver'd, by Revelation, committed to 'em as a Trust and a Treasure. Certainly, such a System of Doctrines there is, or otherwise there could be no room for the Exhortation, that he thought so needful. There are some Articles of Belief, according to this good Man's way of talking, that are necessary to Salvation; that have both Evidence enough to make 'em true, and Importance enough to make 'em needful. If you do not take this for granted, if you resolve to be indifferent what you receive for Doctrine, I don't see why an Advice of this nature should stand among the last Rules that we have in the New Testament. And therefore whatever regard you may have for those, who would insinuate that several things we contend for are not necessary, yet you may be sure that some of 'em are. There are such things as Fundamen-

1 Tim. i. 3. tal Articles; these are fix'd: Ministers are charg'd
—iii. 9. to teach no other Doctrine. The Mystery of Faith is to
Ver. 16. be held in a pure Conscience. There is without controversy a great Mystery of Godliness: You're to be
—iv. 6. nourish'd up in the Words of good Doctrine. We are
2 Tim. i. to hold fast the Form of sound Words, and keep the good
15, 14. thing that is committed to us. 2dly,

And, I also suppose, that when he bids us *Serm. 2.*
earnestly contend for this Faith, he designs a Zeal 
that is resolute and hearty. Not only that we
receive the Love of the Truth, but hold it forth, and *Phil. ii. 16.*
appear against that Opposition that is made to it.
And this, not in a cold and indolent way, which
we may soften with the Name of Charity. The
word *ἐνέχου* signifies a complicated Agony;
the greatest Vehemence that can be used. 'Tis the
very word that describes our striving to enter in at
the strait Gate, and the Horror of Soul that Christ
felt in the Garden. And there is certainly occa-
sion for all this Zeal, in one who would be a good *2 Tim. ii. 3.*
Soldier of Jesus Christ; when the Word of Enemies
does eat as a Canker: when there are Men, who con- *Ver. 18.*
cerning the Truth have erred, and overthrow the Faith
of some.

That there are Opinions in which good People
differ, who do equally hold the Head, is true enough;
and in this case, they that have Faith must have it *Rom. xiv.*
to themselves, forbearing one another in Love. But the *21.*
People who had crept in unawares, were not clouding *Eph. iv. 2.*
some of the lower Doctrines, but destroying the
whole Frame of Religion. And therefore the
Softness that is a Virtue upon other occasions,
would be a Provocation here. Some are to be
rebuked sharply, that they may be sound in the Faith. *Tit. i. 13.*
This Apostle calls 'em into the Field; and en-
gages not only Ministers, but all those who are
sanctified by God the Father, and preserved in Christ
Jesus. They might be apt to throw off the Duty
with an old Excuse, that it was not for them to
rust out of their Privacy; they had no Leisure,
Capacity, or Inclination for such Affairs. But in
answer, or rather prevention, to this Argument,
he puts their contending for the Faith not upon
certain Degrees of Learning, or an Eminence in
the Church, but upon their being Christians. He
could

Serm. 2. could not write about the common Salvation, but it was needful for him to exhort *em*. He must have left *em* with an imperfect Account of Duty, and not well instructed about their Happiness, if he had not given *em* this Admonition.

Which I am now to open, or let you see the Necessity of this Practice; why it is so needful for all the Heins of Life, both to hold the Faith, and contend earnestly for it: That there must be a Zeal, not only for the Principles of Natural Religion, the eternal Power and Godhead, which are clearly seen in the Works of Creation; but for the Faith once deliver'd, which was now run down by the Lust and Learning of the World. 'Twas a thing that Man's Wisdom could neither give nor receive; what a carnal Mind reckon'd Foolishness. Tho' the People who denied the Scripture laugh'd at it, and they who had not learn'd of the Father would say it was uncertain; yet this Faith was deliver'd to the

Mat. xi. Saints. To them it was given to know the Mysteries of the Kingdom; these things were hid from the Wise

1 Cor. ii. and Prudent. We have receiv'd not the Spirit of the World, but the Spirit which is of God; that we may know the things that are freely given to us of God. So

that here seem'd to be an hard Task upon these good People; for,

First, As to those who denied the Scriptures, there was no talking to them of these matters.

1 Joh. v. 7. To tell them of Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and that

Dan. ix. 26. these Three are One: to tell them, that the Messiah was cut off, but not for himself; or that he died, and

Rev. i. 18. is alive, and lives for evermore; would be talking downright Nonsense. These are things that do

not enter into the Heart of Man. All the Angels in Heaven could not bring us to believe *em*, if

they were not declared by the Testimony of a God. 'Tis upon this alone that our Faith stands.

We

Contending for the Faith.

27

We have received the Wisdom of Man in lower things, *Serm. 22*
but that would never do here. Man's Wisdom
does not talk at this rate. But the Witness of God, *I John v. 9.*
is greater, and this is the Witness that God has given
us of his Son. Now, how disagreeable would such
a Message be to the World? No wonder that the
Preaching of the Cross was Foolishness to them that per- *I Cor. i. 18.*
ish. And yet the Apostle determin'd to make known
nothing among them, but the very Doctrine which
was their Contempt, Jesus Christ, and him crucified. *ii. 2.*

Secondly, As for those that look'd into the
Book of God, and yet had no Spiritual Discerning,
here was a new Difficulty upon such as contend
for the Faith with respect to them. Many a one
may admire the Bible as the best Rule of Morality,
who yet favours not the things that be of God. When
Christ told those that follow'd him, that the Son of *John vi.*
Man shall ascend up where he was before, that is the
Spirit that quickens, the Flesh profits nothing, and that *62, 63, 65, 66.*
no Man can come unto him, except it were given him of
the Father; from that time many of his Disciples went
back, and walked no more with him. These are call'd
the deep things of God; and none can be said to *I Cor. ii.*
search them out, but the Spirit who searches all things. *10.*
And there is such a Reserve in the whole Dispensa-
tion, that our Gospel will be hid, till God is pleas'd *2 Cor. iv.*
to open the Eyes of those that believe not. And there-
fore that Opinion, That there is nothing in Reli-
gion but what may be comprehended by the Light
of Nature, can never go down with me, till I
have raled one Passage out of my Bible: *As no I Cor. ii.*
Man knows the things of a Man, but the Spirit of Man *11.*
that is in him; so the things of God knows no Man, but
the Spirit of God. And yet,

Thirdly, For these Truths, which the Heathen
denied both root and branch, and Hypocrites
talk'd of with disdain, were the People of God to
contend against all Opposition. Not that they
could

Serm. 2. could work a Conviction into others, but their earnest pleading for the Faith would have these two effects: *First*, It express'd their own Zeal and Gratitude; and, *Secondly*, It was sometimes a means of leading others into the Truth. Kings Isa. lii. 15. shut their mouths at 'em; for that which they had not seen was declar'd unto 'em, and that which they had not heard, were they to consider. Their Labour was not in vain in the Lord. God made manifest by 'em the good Savour of his Knowledge, and caused 'em always to triumph in Christ Jesus in every place: For they were a sweet Savour of God in those that believe, and in those that perish; to the one they were a Savour of Life unto Life, and to the other a Savour of Death unto Death.

Now the Necessity of their contending for the Faith once deliver'd to the Saints, arose from the Regard they had to a common Salvation upon such accounts as these:

1. It was by this Revelation that they knew there was any Salvation at all.
2. By this means alone could they know it was attainable for them.
3. By the Faith deliver'd to 'em were they instructed in the Way that God had appointed, which was the Mediation of Jesus Christ.
4. The Method of their Interest in this Salvation, by the Imputation of a Righteousness without 'em, could never otherwise have been known, but by a Revelation.
5. This Way of Happiness is most agreeable to the Distress and Cares of an awaken'd Conscience.
6. Our actual Preparations for Heaven come by the Articles of Revealed Religion.
7. The External Ordinances that lead to it, are made known this way.
8. Our Communion with one another in order to it, comes only by the Gospel.
9. The

9. The *Security* of getting thither at last, thro *Serm. 2.*
so much Danger and Trouble, arises from the
Faith that was deliver'd to the Saints. And,

10. Our actual *Passage* thither is only provided
for this way; and by no other Method should we
have known any thing of it.

Now if the future *Salvation* that we are think-
ing of and working to, hath so vast a dependance
upon *Revealed Religion*, then those Persons who are
careful about the one, will employ their Zeal upon
the other. 'Tis not only desirable, harmonious,
and becoming, but it is *needful*.

1. You will see the Connection there is between
this Faith once deliver'd to the Saints and a com-
mon Salvation, inasmuch as without such a Disco-
very we could not know there was any Salvation
at all. Christ appear'd not only to *abolish Death*, *2 Tim. i.*
but to *bring Life and Immortality to light by the Gospel*. *10.*
I own that the Heathen had some Notions of a
future State, and perhaps their poor Imaginations
upon this noble Subject, might be owing to the
Traditions that were handed down from Father
to Son, and sent abroad from one Nation to ano-
ther. They saw that *all Flesh had sinned, and was* *Rom. iii.*
fallen short of the Glory of God: and, on the other *23.*
hand, that *God had not left himself without a Witness* *Acts xiv.*
to 'em, in that he did them good. As they were a *17.*
Law, so it may be said they were a sort of Gospel,
to themselves; for their Conscience bore 'em witness, and
their Thoughts in the mean while excus'd or accus'd one
another. But, alas! how little did they apprehend
what this Happiness was to be!

Whence could we have known; if God had not
told us, that the *many Mansions* are prepar'd in a *Joh. xiv. 2.*
Father's House, where the Joys will be as pure as
they are full? that *nothing enters in that defiles, or* *Rev. xxi.*
works Abomination, or makes a Lye? From this Faith *27.*
we come to know, that there will be enough, that

Serm. 2. we shall hunger no more, nor thirst any more, nor shall
 Rev. vii. the Sun smite us with any Heat; because the Lamb
 16, 17. that is in the midst of the Throne shall feed us, and lead
 us to Fountains of living Water. And the Con-
 veyance of this Favour is to be so familiar, that
 God himself will wipe away all Tears from our Eyes.
 If we could have concluded from the Maxims of
 Ps. xxxvi. Nature, that with God is the Fountain of Life, yet
 9. none but himself can tell us, that in his Light we
 shall see Light. We must have been all in the dark,
 about That which the Scripture has now made the
 Sweetness of Heaven; and that is, a Communion
 with him, who was manifest in the Flesh. Such a
 Notion of Happiness would have been exploded
 all over the World. To talk of a humbled God,
 and a glorified Man; of a Divine Nature suffer-
 ing, and a Human Nature enthron'd; are too
 mysterious to be receiv'd. To think that our
 Phil. i. 23. Felicity will consist in being with Jesus, that this is
 the thing that makes it far better to depart, is a way
 of judging that our own Reason would never have
 put us into.

Our Saviour talk'd in a Language that no Phi-
 losophy could comprehend, when he told his Dis-
 John xiv. ciples, I go to prepare a place for you, and I will come
 3. again, and receive you to myself, that where I am, there
 ye may be also. What an odd Phrase would that
 have been to the Wisdom of this World, that if
 1 Thes. iv. we believe Jesus diad, and rose again, even them also
 14. that sleep in Jesus will God bring with him! How
 strange a Sound do these words carry in 'em; I am
 John xi. the Resurrection and the Life, whoever believes in me,
 25. tho he were dead, yet shall he live! So that you see,
 my Brethren, in quitting the Faith that was once
 deliver'd to the Saints, you lose the best Accounts
 that were ever given of your Salvation. You must
 think of a Heaven without a Jesus, and be un-
 touch'd with one of the greatest Verbes in the
 whole

Contending for the FAITH.

31

whole Bible: *Father, I will, that they whom thou hast given me be with ME where I am, that they may behold my Glory.* Not allowing him to be a God, makes the Author of your Happiness infinitely beneath what you once took him for. Denying the Merit of his Death, gives you but a dull Prospect of That, which will be one of the Visions of Heaven, seeing in the midst of the Throne a Lamb as it has been slain. If you do not take him to be the Head over all things unto the Church, on the ground of his having the Fulness of him that fills all in all; as you can have no hope that he has quicken'd you from a Death in Trespasses and Sins, so it gives you no joy to think of sitting together with him in Heavenly Places. It strikes a new Life quite thro the Believer, and sweetens Heaven itself to his Meditations, that he shall see him as he is; him in whom there dwelt all the Fulness of the Godhead bodily. A Communion with him here, is the great Earnest of the Spirit, the Foretaste of those Delights, the Dawn of those Glories: and in that, the Believer feels something divine. 'Tis the Work of a God to quicken at such a distance, to send down a Principle of Life from Heaven to Earth. The extraordinary Behaviour of good Men is thus accounted for: others took knowledge of 'em, that they had been with Jesus. That which makes 'em long to be absent from the Body, is, that they may be present with the Lord: not in a catching and discontinued Friendship, but they must be ever with the Lord.

And, will I ever part with any thing that gives me such a description of the Hope that is set before me? No, if they ungod my Saviour, they undo my Heaven. A Paradise without a Jesus would be an empty place to the Christian: for it is he, whose having not seen, you love; and in whom, tho you see him not, yet believing, ye rejoice with a Joy unspeakable

Serm. 2.

John xviii.

24. x. nido

31. 70V

Rev. v. 7.

Eph. i. 22,

23.

—ii. 1.

Ver. 6.

1 John ii. 2.

Col. ii. 9.

Acts iv. 13.

2 Cor. v. 8.

1 Thess. iv. 17.

Heb. vi. 18.

1 Pet. i. 8.

Sermon 2. *Speakable and full of Glory.* The Salvation that I am waiting for, was always witness'd under these two
 John xiv. 11. *Heads, the Sufferings of Christ, and the Glory that should follow.* And, as these are things that the Angels desire to look into, they bend and stretch themselves upon the Throne; so 'tis for this that we
 Ver. 12. *gird up the Loins of our Mind, use all manner of Duty; being sober, wean'd off from this World; and hoping to the End, having our Thoughts taken up about another: and thus we look for the Grace that is to be brought to us at the Revelation of Jesus Christ.* Let those that are against a Revelation puddle in Natural Religion, and dream of a Natural Happiness; the one is not pure enough, and the other not large enough for a Soul that has
 1 Pet. ii. 2. *tasted that the Lord is gracious.* And indeed when they, who despise the Language of the Gospel, talk of Heaven, 'tis in such a way, that others may see they mind earthly Things. And no wonder, after they have made Christ a Creature, that they make Heaven no more than a Dream. It does not
 1 Joh. ii. 2. *indeed appear what we shall be, but thus much we know in the general, that when he shall appear, we shall be like him; for we shall see him as he is.* The reason why our Affections are above, is because
 Col. iii. 1. *Christ sits at the Right-hand of God.*
 2. 'Tis by the Faith once deliver'd to the Saints, or the Articles of Revealed Religion, that we know this Salvation is attainable: I do not mean
 1 Pet. i. 4. *in our own Strength; but that an Inheritance is reserv'd in Heaven for those who are kept by the Power of*
 5. *God thro Faith unto it.* The Hope that is laid up for us
 Col. i. 5, 6. *in Heaven, brings forth fruit in them that believe it.* I'll suppose that the Light of Nature would discover to us some superior Glories of the Creation, and make us think the Regions above, and all the Beauties there, are better form'd than any thing we now enjoy. From hence we might conclude,
 that

that God has Creatures about him, whom he feeds *Serm. 2.*
and fills with his Love; but all this is only like *W*
the Contemplation of the Rich-man in Hell, who
saw these things *afar off*. There's nothing in the
whole Imagination that tells us it shall be *ours*.
Nay, if the Scripture had not given us an account
of Heaven with such a Promise, we could never
have thought that it was design'd for us. A
Place so glorious must be contrived for *pure* Spirits,
and a Place so holy for *innocent* ones. These were
not Mansions for Creatures who had lived in a
House of Clay, and a World of Sin. It's only
by Revelation, that we could know, that an Al-
mighty Spirit was capable of giving us the Holli-
ness of that other World: *He that has wrought us 2 Cor. v. 5,*
for the self-same thing, is God.

Besides, how should we imagine a way for these
BODIES to be carried thro yonder Air into a
place where none but Angels used to live? Could
any thing but Revelation give us this account of
it? that Christ himself should be *the First-fruits of 1 Cor. xv.*
them that slept; that a Body sown in *Weakness and 20, 42, 43.*
Dishonour, should be rais'd in *Power and Glory*; and
that all our Objections against such a Hope are an-
swer'd thus, that *he shall change our vile Bodies, and Phil. iii.*
fashion 'em like unto his glorified Body in all things, 21.
according to the Power by which he is ABLE to subdue
all things unto himself. Is this a thing that *Man's*
Wisdom teaches! Could we ever have supposed it
by the Light of Nature! And yet, is it not a
very desirable Account of the future Happiness?
Are we not pleas'd with the Thoughts of being
made good enough for such a Heaven, both in
Soul and Body? And shall we part with that
Faith that was once deliver'd to the Saints, from
which alone we are inform'd about it? No, let
me keep to the Doctrines I have receiv'd, not
only as they are true, but as they are cordial. I

D

should

Serm. 2. should desire to continue in the Faith grounded and settled, that I may not be moved away from the Hope Col. i. 23. of the Gospel. If I give up the Deity of my Saviour, I cannot say that my Flesh shall rest in Hope.

It's a Wound to my whole Expectation of the future Glory: The Power that changes this Body, must be that which subdues all things to itself. I can scarce think, that the mere hearing the Voice of the Son of Man will be enough to open the Graves, and make those that sleep there to rise and live.

1 Thess. iv. 16. The Lord himself is to descend with a Shout: 'tis the Trumpet of God that shall sound. So that, I'm not at all surpriz'd, that Persons who deny the Lord that bought us, give out very wild Opinions about the Resurrection; and argue against the Doctrine commonly receiv'd, upon no other Heads than what overthrow the thing itself. This is one of the things that we are taught to believe, without being taught to explain: for tho we know not how

Acts xxvi. it will be brought about, yet why should it be thought incredible with you, that God should raise the Dead?

When the Apostle preach'd of this to the Athenians, who pretended to the greatest Politeness,

Acts xvii. some mocked; howbeit certain clave unto him.

32. 34.

3. 'Tis by the Faith once deliver'd to the Saints, that we come to know the Way of Salvation, that God has appointed. Our Saviour could not say

Joh. xiv. 4 to any but his Disciples, Whither I go ye know, and the Way ye know. They did not at first indeed take his Meaning, and therefore saith Thomas,

Ver. 5. Lord, we know not whither thou goest, and how should we know the Way? But he explains the Sentence;

Ver. 6. I am the Way, the Truth, and the Life; no Man comes unto the Father but by me. In this he has open'd out the Glory of the Christian Religion; That there would be no Access to God with boldness, but in and

Heb. x. 20 thro him: This is call'd God's consecrating for us a new and living Way thro the Veil, that is to say, his Flesh.

Flesh. There is in those words a plain Allusion to Serm. 2. the Veil in the Sanctuary and the Temple: either that which divided the Priests from the People; or that which cover'd the Holiest of all, where none but the High-Priest went. This was to be taken away, or lifted up, before a Person could enter in. Thus there was no coming for us to the Mercy-Seat. Our first Parents had once an Access, but we have lost it. Now here is a new and living Way consecrated for us, thro the Veil, that is, the Flesh of Christ. By his appearing, dying, and rising again in our Nature, he is gone within the Veil.

Suppose we could have from the Writings of the Heathen; a Description of Paradise, and an Assurance of our coming thither; yet who could have unfolded the Manner? That in order to Man's going up to Heaven, God should come down upon Earth? This is a Method that no Angel could have contriv'd, or durst have propos'd. If *these* were the Terms of Reconciliation, we must never dare to hope for it. And yet this is the Revelation of the Gospel: Christ brings us to 1 Pet. iii. God, by dying the Just for the Unjust: He now brings us to his Favour, and at last into his House. He has now reconciled us in the Body of his Flesh, that he Col. i. 21, may hereafter present us unblameable in his sight. He died, that he might gather together into one the Children of God who were scatter'd abroad. Joh. xi. 52. What manner of Love is this, that we should be called the Sons of God! but especially, that it is brought about in such a way! Who could have let us look into Heaven thro a Scheme so well contriv'd? Take away the great Doctrines of Christianity, and your Hope will have nothing to show for itself; it's a Hope that will make you ashamed. Turn off your Eyes from That, which is Matter of pure Revelation, and try what you can make of Heaven. You will

Serm. 2. find a great Darkness upon that World; and all the Ways clos'd up, but that which is open'd by the Incarnation of a Saviour. So that in denying the Faith, you deny *Him* who is your only *Hope*.

'Tis indeed very mysterious, that God should take this Way; but is it not better receiving such a Mystery, than the more uncomfortable Mystery of being sav'd without knowing the way at all? Here's now a Foundation for our Confidence: Our

Heb. vi. *Hope is an Anchor sure and stedfast, and enters into that within the Veil.* This shows us the Path of Life;

Psal. xvi. and we may say, with the Apostle, *The Darkness is past, and the true Light now shines.* O value therefore what is said of a Redeemer in the Glory of

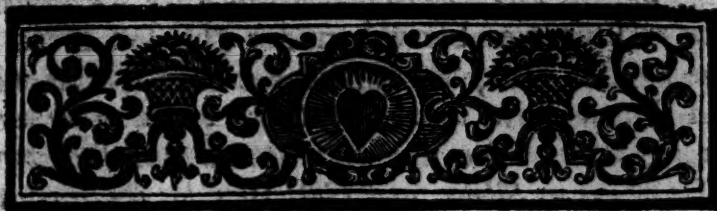
1 Joh. ii. 8. his Person, and the Merit of his Blood, as that which guides your Feet into the Way of Peace. Thus

Luke i. *the Day-spring from on high has visited you, to give the Knowledge of Salvation in the Remission of Sins, thro the tender Mercy of our God.* What would those People do with your Souls, who destroy the Foundations? Never talk again that those Doctrines are not necessary, which open to you the only Method of Happiness that Infinite Wisdom has con-

Hos. ii. 15. triv'd. This is a Door of Hope in the Valley of Achor; and therefore suffer not Man to shut what God has open'd.



S E R.



SERMON III.



JUDE, ver. 3.

Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the Faith which was once delivered to the Saints.

4. **Y**OU will see the Necessity of con- Sept. 22.
tending for the Faith once deliver'd 1719.
to the Saints, in order to a future
Salvation, if you do but consider,
that thus we are acquainted with
the Way of obtaining it; and that is, by the Im-
putation of a Righteousness which Christ has
brought in. *Not by Works of Righteousness which* Tit. iii. 5,
we have done, but according to his Mercy, has God saved 6.
us by the Washing of Regeneration, and the Renewing
of the Holy Ghost; which he shed on us abundantly, thro
Christ our Saviour. He undertook the whole Af-

Serm. 3. fair: Help was laid on him who is mighty to save.
 There is Salvation in no other. He is the Way, the
 Ps. lxxxix. Truth, and the Life; no Man comes unto the Father but
 19. by him. This we observ'd under the last Head:
 Acts iv. 12. Now besides that, 'tis only in Revelation that we
 John xiv. 6. could know how by the Obedience of one many are
 Rom. v. 19. made righteous. We are not redeemed with such cor-
 1 Pet. i. 19. ruptible things as Silver and Gold, but by the precious
 Blood of the Son of God, as of a Lamb without Blemish
 and without Spot. He did not think it enough to
 do the Work of a Teacher, and be the Great
 John i. 4. Light that should come into the World; but this Light
 was also the Life of Men: in order to which, he
 must redeem 'em from the Death they were under.
 John x. 11. As a good Shepherd, it was not sufficient that he
 should feed his Flock, and carry 'em in his bosom, but
 he must lay down his Life for the Sheep: which is an
 exceeding and going beyond the Metaphor. 'Tis
 a thing never comprehended in the Office, or de-
 sign'd by the Name. It was not enough that he
 gave us the Rules and the Principles of Sanctifica-
 tion, but the Scheme that the Father delighted in
 Isa. liii. 11. is this, By his Knowledge shall my righteous Servant
 justify many; and the way of doing that, was by
 bearing their Iniquities. The Apostle tells us, that
 1 Pet. ii. we like Sheep had gone astray, and are now return'd to
 ult. the Shepherd and Bishop of our Souls: but the Appli-
 cation that the Prophet makes of that Notion, is,
 Isa. liii. 6. that the Lord has laid on him the Iniquity of us all.
 Now, where shall such Wisdom as this be found?
 Job xxviii. 12, 13, 21. Where is the place of understanding? Man knows not
 the Price thereof, neither is it found in the Land of the
 Living. It is hid from the Eyes of all the Living, and
 kept close from the Fowls of the Air. Who could ever
 have imagin'd, that the Son of God himself should
 come down in Person to be our Companion and
 Guide, but much more to be our Sacrifice? That,
 as if it were not enough, that the Mystery of our
 Peace

Peace should be in him, the Chastisement of our Peace *Serm. 3.*
 was also upon him? Are these the things that Man's *Wisdom*
Wisdom teaches? Does any Philosophy so much as *Isa. liii. 5.*
 receive it? 'Tis refus'd by the Lusts of People,
 nay, by their most exalted Reason. The carnal *Rom. viii.*
 Mind is enmity against God; and the natural Man in
 all his Imaginations must be cast down before him.
 So true is that great Remark, that extends itself
 over all the parts of our Religion, that Eye has not *1 Cor. ii. 9.*
 seen, nor Ear heard, nor does it enter into the Heart of
 Man to conceive, what God has laid up for them that
 love him. No Sense can discover it, Eye has not
 seen it; no Report can declare it, it's what Ear
 has not heard; nay, no Imagination is able to frame
 and mould it, it cannot so much as enter into the
 Hearts of Men. But God reveals them to us by *HIS Ver. 10.*
 Spirit: he reveals other things by our Spirits, as
 his eternal Power and Godhead in the Works of
 Creation. There is a Spirit in Man, and the Inspi- *Job xxxii.*
 ration of the Almighty gives him Understanding. And
 thus the invisible things of God, what may be known *Rom. i. 19,*
 of him, are manifested to us, for he has revealed it in *20.*
 us. But in the matter of Redemption he commu-
 nicates himself in an higher way. He reveals them
 to us by his own Spirit; whose Enquiries are like
 himself, equal to a Nature that searches all things, *1 Cor. ii.*
 yea the deep things of God. And he alone is capable *11.*
 of doing it; for what Man knows the things of a Man,
 save the Spirit of Man that is in him? Even so the
 things of God knows no Man, but the Spirit of God.
 'Tis from him that we learn the Doctrine of the
 Cross. The preaching of it is Foolishness to those
 who are not taught of God. There's no Excellency
 of Speech or of Wisdom in it, till the Demonstration
 of the Spirit comes, and that gives it a Power
 indeed.

There's no Book in the World but one, that
 would tell us such unaccountable Doctrines; as,

Serm. 3. That the Just should die for the Unjust, that he might bring us to God: That he should appear in the last Days to put away Sin by the offering of himself: That by his own Death he was to subdue him that had the Power of Death, that is, the Devil: That he should be made Sin for us, who knew no Sin, that we might be the Righteousness of God in him: That the God, who loves the Righteous, and hates the Wicked, should be pleased to bruise and grieve one who had done no Sin, neither was Guile found in his Mouth. These are all Absurdities to the Reason of Man: No Learning will bow to 'em, till the Spirit of God takes the Weapons of our Warfare into his own hand: Then Imaginations, Reasonings are cast down, and every high thing that exalts itself against the Knowledge of God. There's as much Opposition to Christ's Atonement, as there is to his Glory. People will no more allow him to be a Sacrifice, than they will own him to be a God: 'Tis a Notion that all the Lusts of the Mind rise against. It destroys every natural Idea that we have of Divine Justice. It mortifies the Vanity of Man; it hides Pride from him, his Haughtiness is laid low, to consider he cannot deserve what he wants.

1 Cor. i. 30, 31. Christ is of God made unto us Wisdom, Righteousness, Sanctification and Redemption; that whosoever glories may glory in the Lord. I am of the same Opinion with those who deny the Satisfaction of Christ, that it is an irrational Doctrine: I mean, it could never have been found out by any Reason that is not Divine, and it cannot be received by any Reason that is not sanctified. I should no more have believed it, than they do, by any thing that I could learn from the Spirit of this World; but we have the Spirit that is of God, that we may know the things that are freely given to us of God. Lay aside the Evidence of Scripture, in the giving of which holy Men spake as they were moved by the Holy

Holy Ghost, and the Doctrine is so far from being true, that it is ridiculous. *Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Has not God made foolish the Wisdom of this World?* For after that the World in their Wisdom knew not God, it pleased him by the Foolishness of Preaching to save them that believe. So that when Persons are indifferent to the Faith once deliver'd to the Saints, they leave a Gap open for the Enemy to come in, and steal away every Article of Revelation. No wonder that what they privily bring in is a damnable Heresy, when they deny the Lord that bought 'em; they deny either the Nature that gave a Merit to his Sufferings, or the proper Design and Value of his Death. Beware lest any Man spoil you thro Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ; for in him dwells all the Fulness of the Godhead bodily. Serm. 3.
1 Cor. i.
20, 21.

5. The Method in which this Salvation is revealed, is most agreeable to the Distress and Necessity of our Souls. 'Tis a faithful Saying, and worthy of all Acceptation. Salvation by one that is mighty, and by the Atonement that he made, is a wholesome Doctrine. 'Tis fitted to the Hope and Quiet of an uneasy Conscience. It strikes the Sinner with an Awe, and the Believer with Joy. It gives good Tidings to the Meek, it binds up the Broken-hearted, and proclaims Liberty to the Captives. 1 Tim. i.
15.
vi. 3. It may be laugh'd at by those who never had any thorow Cares about another World: as they have not, who are yet settled on their Lees, who are alive without the Law. An unconverted Soul is like fallow Ground, not ploughed up, and upon which the good Seed is in danger to be lost. Isa. lxi. 1.
Mat. ix. 12. They that are whole, need not a Physician. Had any one told Saul, before his Conversion, of a Justification by the Righteousness of another, his Religion would have

Serm. 3. have made him oppose it; his Zeal of God would have fir'd against it: He had all Antipathies to Jesus of Nazareth, both to the Dignity of his Person, and the Value of his Blood; and the Rea-

Rom. x. 2. son is plain, because, being ignorant of God's Righteousness, he went about to establish one of his own; and no wonder that he did not submit himself to the Righteousness of God, when he saw no want of it. Touching the Righteousness of the Law, he was blameless. His whole Religion drew him down into himself. But when the Commandment came, Sin revived, and he died.

The Satisfaction and Repose that he used to have in his own Attainments were all over: He wanted Phil. iii. 9. then to be found in Christ, not having on his own Righteousness, which is of the Law, but that alone which is by the Faith of the Son of God. And thus it will be with every one who falls under the same Impressions.

There's no dealing with an awakened Conscience, but either by diverting the Pain, or giving in a proper Cordial. Now, the Anxiety of a wounded Spirit is upon the Head of God's Justice.

Pf. lxxvi. Who may stand in thy sight, when once thou art angry!

7. Enter not into Judgment with thy Servant, has been — cxliii. 2. the Petition of those who feared the Lord above many.

— cxxx. 3. If thou shouldst mark Iniquity, who can stand! And, how vain is it to tell such a one that God is merciful! He'll reply, Yes, so I have found him, but that gives me all my dark Apprehensions: I have

Rom. ii. 4. despised the Riches of his Goodness, and Forbearance, and Long-suffering; and by this I have treasured up Wrath against the Day of Wrath, and the Revelation of the righteous Judgment of God. As he is kind, he is also righteous. I can only say of a gracious God, that he may save me; but, after such a Contempt, I may say of a just God, that he must condemn me. He cannot be righteous without magnifying the Law; and I can never think he will
obscure

obscure one Attribute, on purpose to display another. What can the Light of Nature say to this Objection? 'Tis safe talking to one at ease in Sion against the infinite Evil of Sin, or the Desert of an eternal Punishment. To one whose Conscience has always lain quiet, we may insinuate his making God amends: But if any of you have felt the Powers of a World to come, you know this will never pass for an Answer. When the Arrows of the Almighty stick fast in you, the Poison whereof drinks up your Spirits; when the Terrors of the Lord set themselves in Array against you; when your Iniquity goes over your Head as a Burden too heavy for you to bear; can you then make a little matter of sinning against the Lord? No, there is but one Answer to all these Complaints, that Jesus is the Mediator of the New Covenant, whose Blood of sprinkling speaks better things than the Blood of Abel. If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.

This is a Doctrine that none in the World would have preached, and nothing in Nature would have given, if he that causes the Day-spring to know its place, had not revealed it to us. It's from the Faith once delivered to the Saints that we comfort them who mourn in Sion. From hence we have the Oil of Joy, and the Garments of Praise. 'Tis under the Gospel that God creates the Fruit of the Lips, Peace, Peace. And therefore when we contend for this Faith, 'tis from a Zeal for your Peace. We look upon the Enemies of this Doctrine as the Tormentors of your Souls: They come, as Satan does, first to steal, and then to destroy. 'Tis therefore for your sakes that we endure these Reproaches, that you may obtain the Salvation that is in Christ Jesus. We know that the Work of God is often carried on with Fear and Trembling; and we would gladly have some Word in season for a weary Soul. This is

Serm. 3. is our Reason to bid you *continue in the Faith rooted and settled, that you may not be moved away from the Hope of the Gospel.* When the Divinity and the Satisfaction of Christ are gone, we have nothing to say to you; but must speak to a Soul in Conviction as we would to a Soul in Hell, that *there remains no more Sacrifice for Sin, but a certain fearful looking for of Judgment and fiery Indignation.* If there is not a Ransom that has deserv'd your Pardon, if he is not a God who has undertaken your Happiness, then there is no *Balm in Gilead*, and it is in vain to seek for a *Physician there*; you must lie down in your Sorrow.

Heb. vi.
26, 27,

Perhaps you will ask, what those Methods are, which the People who deny Revelation take with a wounded Conscience; and it is as notorious as it is dreadful, that they endeavour to laugh down the Pain: they call it by all the names of Enthusiasm, and Fancy, and Melancholy; so that many a one will rather be ashamed to own his Disease, than suffer the Scandal of looking out for a Cure. And what's the Consequence? These wretched Arts too often prevail. Convictions are stunn'd; a Stupidity and Brawniness settle upon the Mind. And when *the Powers of a World to come* don't make People better, they make 'em a thousand times worse: For, as they grow *past feeling*, they give themselves over to all *Lasciviousness, to commit Unclean-*
 Eph. iv. 19. *ness with greediness*; and so, *speaking Lyes in Hypo-*
 1 Tim. iv. 2. *crisy, their Conscience is sear'd with an hot Iron.* As
 Rom. i. 28. *they like not to retain God in their Knowledge, he gives them over to a reprobate Mind, both to say and to do*
 2 Thess. ii. 10, 11, 12. *things that are not convenient. Because they receiv'd not the Love of the Truth, that they might be saved; for this cause God sends them strong Delusions, that they may believe a Lye, that they all might be damned who believed not the Truth, but had pleasure in Unrighteousness.*

But

But we will suppose there are some Disquietudes *Serm. 3.* which the Soul will not be laugh'd out of; they stick too close to be removed by a Jest. Now the Application of any thing here, besides the Blood of Christ, is not like pouring Oil into a Wound, but into a Flame. The Men that cannot banter away your Pain, will throw off all Pity, and neglect it. If you do not drop your Melancholy, they will drop your Company. For the Religion that is oppos'd to Revelation, is not more deficient in Faith, than it is in Charity. How entertaining soever it may be to a polite Age, as some People are resolv'd to call their own, yet it is poorly contriv'd for a wounded Conscience. If Philosophy is your Guide, I'm afraid Luxury must be your Cure.

6. The actual Preparations for the Salvation that is promis'd to the Saints, are owing to the Faith that was once deliver'd to 'em. 'Tis plain from Observations of the longest standing and the greatest compass, that what we call Morality is best promoted by preaching up the Purity of the Gospel. *The Hope that is laid up for you in Heaven, whereof you heard by the Word of Truth, brings forth fruit in you. He that has this Hope in him, purifies* *1 Joh. iii. 3.* *himself even as Christ is pure.* One of the Martyrs in Queen Mary's days confess'd, that his Prejudice against the Protestants was for their insisting so much on Faith, and things of a mysterious nature; but, saith he, when, among the Papists, I heard nothing but Works, I scarce did any: Now where Duties are preach'd less, I find 'em practis'd more. That Appeal that is made to the *Galatians*, has as much force now, as ever it had: *This only would I Gal. iii. 2.* *learn of you, Receiv'd ye the Spirit by the Works of the Law, or by the Hearing of Faith?* By this it appears, there was a Controversy then between Natural and Revealed Religion, and he would have it

Serm. 3. it determin'd by Experience. That there are several who *name the Name of Christ*, and don't depart from Iniquity, is a Lamentation, and should be for a Lamentation. Therefore you must not put it upon this, whether every Professor who makes a noise with his Zeal for the Doctrines of Christ, does adorn it in all things. But you ought to pursue the Argument thus:

Ps. lxxxvii. 37. *Mark the perfect Man, and behold the Upright; observe one who has not lift up his Soul to Vanity, nor sworn deceitfully; who lives above the World, doing Justice, loving Mercy, and walking humbly with his God: Enquire of that Person what he thinks of Revealed Religion: One that prays in his Family, and abounds in the Work of the Lord; ask him his Opinion about the Righteousness of Christ, his Divinity, his Union with Believers, and the Fellowship of the Spirit: Try whether such a one will tell you, this is all Cant. See what Discourses are most relish'd by those that are of a humble and contrite Spirit, and tremble at God's Word, who mind his Ordinances, keep his Sabbaths, and will not turn aside from the Flocks of his Companions.*

How vain is it for those who deny the Faith to talk against Impositions, when Practical Religion itself comes under that Notion? How abominable is it, when the Liberty they plead for is not only oppos'd to the Doctrines of the Gospel, but to the Observation of the Lord's-Day, to the Worship of God in Families, to the Communion of Saints, and the social Devotion of the Church.

Psal. ii. 2, ches? * When they take counsel together against the Lord,

* This Profession of theirs has been the great Door, whereby the Flood of Atheism is broken in upon the World, and is almost profess'd by them, who would be counted the Wits of the Times. Dr. Owen's Vind. Evan. p. 63. That

Lord, and against his Anointed, the Cry is Liberty; Serm. 3. saying, Let us break their Bands asunder, and cast their Cords from us. They mean no more by Liberty than an Occasion to the Flesh. Well, not by their Schemes, but by their Fruits shall ye know 'em; for Men will never gather Grapes of Thorns, or Figs of Thistles. 'Tis by building up on our most holy Faith, Jude 21. that

That which comes the nearest this [the unpardonable] Sin, is the Infidelity and Deism of the present Age. Mr. Harris's *Sermon on the Sin against the Holy Ghost*.

The Faith of the one God not deliver'd in the Scriptures, but fram'd and deliver'd by certain Councils and Fathers, is, That the Blessed Three mention'd in the New Testament, viz. Father, Son, and Holy Ghost, are one God, of one Substance, one Essence: See the Creeds call'd *Nicene* and *Athanasian*, so much in vogue for many blind Ages, and now earnestly contended for as the Standard of Orthodoxy, and as the Faith once deliver'd to the Saints. They call their Notions the Faith commonly receiv'd, as the *Subscribers of London* and *Exeter* word it. See a late Book under that invidious and pitiful Title, *The Apostles Creed better than the Assemblies Catechism*, in a Letter to Mr. Cumming. Tho the Author of that Pamphlet throws the whole Load of his English Reflections upon the Subscribing Ministers, yet his Application of a Greek Phrase in the Title-Page comprehends all that believe the Doctrine of the Trinity; by which they, who have taken some pernicious Ways to screen the Publishers of these Errors, may see how they are rewarded for it. He has had the Temper and Modesty to spread that Accusation over the whole Number, *ἡ δὲ ἐκκλησία*, and *ἐν ἡμεῖς* *ἡ ἐκκλησία*. And quite thro his Work the Term of Orthodox is appropriated to his Party, tho nothing has been more bawled and bully'd when we have used it.

Propositions concerning the Trinity, in a Letter to Mr. Enty. The Father of our Lord Jesus Christ is alone the one God. And, Christ is not represented in the Scripture as equal to God, &c.

You [the Person against whom he writes] say, It may well become serious and sincere Christians to consider, whether it is not possible, that while, adventuring to be wiser beyond what is written, they vainly think to advance the Honour of the Son of God above what he has given 'em ground for in the Revelation. And,

Serm. 3. that we keep in the Love of God, and pray in the Holy
 Ghost. They who are unconcern'd about this
 Ver. 16. Faith, are Murmurers, Complainers, walking after
 their own Lusts, and their Mouths speak great swelling
 Words: These are ἀνιδιοίκοις, they who separate
 themselves; they are got out of their Horizon, the
 place where they us'd to stine; fleshly, ἡμιότι, na-
 tural, having not the Spirit*.

7. The

And, It may become them to consider what they will answer at
 the great Day, should God charge 'em with not observing that De-
 claration of his, I will not give my Glory to another. But what
 must an Arian have to say, at the great Day, if it ap-
 pears that he has been uttering Blasphemies against the
 Son of God, and reviling his Redeemer; the generality of
 sober Christians looking on all the while with HORROR,
 shock'd at the Impiety, and openly DECLARING and
 Protesting against it. Dr. Waterland, p. 479.

Plato rejoic'd when he came to die, that he had liv'd
 in the same Age wherein Socrates diffus'd so much Light in
 the World. I own I have often rejoic'd in Spirit, that I
 have liv'd in an Age, wherein an intire Overthrow has
 been given to all the Doctrines of Slavery. Methinks, I
 see the opening of the Kingdom of Christ! the bringing
 back the Christian World to the Bible, as the only Statute-
 Book of that Kingdom. Mr. Grosvenor's Sermon to the So-
 ciety in Jewin-Street, p. 8.

* Generally in the Pursuit of their Design, they [the
 Adversaries of Christ's Divinity] begin with exclaiming
 against the usual Words wherein the Doctrines they oppose
 are taught and deliver'd. They are not Scripture-Expres-
 sions, &c. For the things themselves, they do not oppose
 'em; but they think 'em not so necessary as some suppose.
 Having got some ground by this, great stress is immedi-
 ately laid upon it, that a Man may be saved, tho he believe
 not the Doctrine of the Trinity, the Satisfaction of Christ,
 &c. if he live holily; so that it is Madness and Folly to
 break Love and Communion about such Differences.
 By this Engine I knew not long since a choice Society
 of Christians, thro the cunning Sleights of one lying in wait
 to deceive, disturbed, divided, broken, and in no small
 part of it infected. If they once get this advantage, and
 have thereby weaken'd the Love and Valuation of the
 Truth

107. The Ordinances that lead us to this Salvation, come from the Faith that was once deliver'd to the Saints. We should never have had 'em but by Revelation; and we shall never keep 'em pure, if we despise a Revelation. Your Order is not to be separated from the Steadfastness of your Faith in Christ. Prayer is call'd a natural Duty, because there is some Sense of Necessity and of Adoration impress'd upon all Mankind: But praying in the Holy Ghost, and in the Name of Jesus; that our Assistance is deriv'd from the one, and our Success owing to the other, is more than we could ever have learnt by the Wisdom of this World: And therefore no wonder the former is laugh'd at, and the latter used with a cold Compliment, as if it signify'd no more than the winding up of an empty Form. And indeed, what does the Name of Christ amount to, when they have first depriv'd him of the Name he had above every Name, the mighty God, the everlasting Father; and after that, have struck at the Name that is peculiar to himself, of being our Great Atonement? A Name that is

Serm. 3.

Col. ii. 5.

Isa. ix. 6.

Truth with any; they generally thro the righteous Judgment of God, giving up Men of light and vain Spirits to the Imaginations of their own Hearts, overthrow their Faith, and lead 'em captive at their pleasure. Dr. Owen's Vind. Evan. Pref. p. 62.

I will not say there are no Cases wherein one Man may judge of another without Presumption, that he has been very criminal in his Conduct about these matters. For instance, When a Person, who is well known to have used but little Examination, refuses upon the most friendly Advice to hear or read any thing offer'd against a Sentiment which he has hastily embrac'd; if he treats Kind and Christian Endeavours to convince him with Scorn and Contempt, I think it will not be an entering upon the peculiar Province of God to conclude, that he acts therein neither worthy of a Man, nor a Christian. Mr. Evans's Letter about Scrip. Consequences, p. 17.

E

abstracted

Serm. 3. abstracted from his Divinity and his Satisfaction, will be of little importance in any Prayer.

Besides, there are Ordinances that he has appointed, as one who had all Power both in Heaven and Earth. In these he has been found of them that sought him.

Matth.
xxviii. 18.

Now, as it is by Revealed Religion that we come to know any thing of Baptism and the Lord's-Supper, so they that strike at the one, declare themselves loose from the other. 'Tis now made a question, not whether Baptism shall be administred by Dipping or Sprinkling, to Infants or those only who are Adult, but whether there is any occasion for it at all. And the Lord's-Supper is render'd so little to the Opinion, that it cannot be much to the Practice. Both these Solemnities are represented as no more than the Fragments of Judaism. As if there was any Propriety in our Lord's telling the Disciples, that all Power was given to him both in Heaven and in Earth, only to recommend a Scrap of an old Religion: Or, as if the Apostle had any need to say, he had receiv'd that of the Lord which he receiv'd by the Tradition of his Fathers. There is a Discourse against the Necessity of Baptism amongst Socinus's Works; he made a previous Question of it: and they that writ his Life, agree that tho he collected to himself all that deny the Divinity of Christ, whatever their other Opinions were, yet he never communicated with any of 'em, but kept himself as a loose Professor; not a Servant of Christ's Authority, but a Judge of his Doctrine. Like those who are spoke of in this Epistle, in Opinion they are raging Waves of the Sea, foaming out their own Shame; but in Practice they are wandering Stars*.

8. The

* At first there were almost as many Minds as Men among 'em; the Tessa of their Agreement among themselves being purely Opposition to the Trinity, upon what Principles soever. Had a Man learn'd to blaspheme the

Holy

8. The Communion, that we are put into, in Sermon 3.
order to a future Salvation, is promoted by the
Faith that was once deliver'd to the Saints. Man-
kind will upon all occasions embody themselves,
and form Societies for the carrying on of a com-
mon Interest: But Gospel-Churches are framed
by Rules upon Record in the Book of God. This
makes 'em golden Candlesticks; such as a Redeemer
delights to walk amongst. They are Dwelling-places Isa. iv. 5.
and Assemblies upon Mount Sion, where Christ is the
King, and every thing has a divine Appointment.
He gave commandment by the Holy Ghost to the Apostles Acts i. 2.
whom he had chosen; he spake to 'em forty days of things
pertaining to the Kingdom of God. Now it was by
the preaching of this Faith that he led his People
to such a Practice, as you find all along describ'd:
If we walk in the Light as he is in the Light, we have 1 John i. 7
Fellowship one with another, and the Blood of Jesus
Christ his Son cleanseth from all Sin. He has ap-
pointed us not to forsake the assembling of ourselves to- Hebrews. x. 25.
gether, but to consider one another, to provoke unto Love
and good Works; and so much the more, as we see the
Day approaching: for, saith he, if we sin wilfully after
we receive the Knowledge of the Truth, there remains no
more Sacrifice for Sin. By which he intimates, it was
the Knowledge of the Truth that first led us into these
Assemblies, and neglecting them is sinning wilfully.

Holy Trinity, were it on Photinian, Arian, Sabellian, Maho-
metan, or Judaical Principles, he was a Companion and
Brother among 'em. Dr. Owen's Kind. Evang. p. 21.

Socinus made it his Design to gather the scatter'd Anti-
Trinitarians into a Body, and—therefore maintain'd
that Baptism was only instituted for the Initiation of them
who from any false Religion were turn'd to the Religion
of Christ, but that it belong'd not to Christian Societies.
—And upon this he laid such weight, that at length
he utterly broke up, divided, and dissolved the Meeting at
Ravenna, that there remain'd none abiding to their first
Engagement, but a few Old Women. Ibid. p. 36, 37.

Serm. 3. after this Knowledge. And as preaching the Gospel is the Means of collecting the Materials, and joining 'em together, so by this they are kept together, and grow unto an holy Temple in the Lord. Our

Eph. ii. 21. ther, and grow unto an holy Temple in the Lord. Our
—iv. 5. Union is in one Faith, as well as one Lord and one Baptism. There is no Bond of Peace without an Unity of the Spirit; there is no Unity of the Spirit without the Testimony of the Spirit; and the Testimony of the Spirit is always to the Glory of Christ.

When Churches depart from the Truth of the Gospel, they that pervert 'em endeavour to bring
Gal. ii. 4. 'em into Bondage. It was in view of this Danger, that the Apostle would not give place, no not for an hour, to those false Brethren, who came in privily to spy out their Liberty that they had in Christ Jesus.

These People pretended with great swelling Words to be Friends of Liberty, as we read elsewhere;

2 Pet. ii. 19. Whilst they promise them Liberty, they themselves are the Servants of Corruption: but the Apostle knew there could be no Liberty without Truth; according as

John viii. 31, 32, 36. Christ himself had told 'em, If ye continue in my Word, then are ye my Disciples indeed; and ye shall know the Truth, and the TRUTH shall make you free. If the Son thus makes you free, then are ye free indeed. 'Tis Error that makes Schism. When People do not hold the Head, then they fall off from

1 John ii. 19. the Members. They that went out from us, were not of us; for if they had been of us, they had no doubt continued with us: but they went out, that it might be manifest they were not all of us. And you may come at the Source and Spring of their Apostacy, by what he saith of the opposite Number: But ye

Ver. 20, 21, 22, 23. have an Unction from the Holy one, and ye know all things. I have not written unto you, because ye know not the Truth, but because ye know the Truth, and that no Life is of the Truth: Who is a Liar, but he that denies that Jesus is the Christ? He is Antichrist who denies

denies the Father and the Son; he that denies the Son, *Serm. 3.*
the same has not the Father. 'Tis thus that we con-
tinue Church-Members, rooted and grounded in the *Col. ii. 7.*
Faith, and abounding in every Doctrine; for the Truth's *2 John 2.*
sake which dwells in us, and shall be with us for ever.
I appeal, for a Proof of this, to the Desolations
that are mention'd in History: *Arianism* in the
Eastern Countries, and *Socinianism* in Poland, have
prov'd a *Besom of Destruction*; it swept Christia-
nity out of the one, and Protestantism out of the
other. It has never yet succeeded but either in
Mahometanism or Popery. Therefore contending
for the Faith that was once deliver'd to the Saints,
is contending for the Churches that are made up
of Saints, and built upon this most holy Faith*.

* I long to see the time, which these things seem work-
ing to, when the Friends of Liberty shall be form'd into
one Party, without any Subdivision; being able to bear
and join with one another, notwithstanding their different
Sentiments about abstract Matters, or Modes of Worship.
And I hope it will please God to incline the Hearts of our
Senators—to contrive to ease the true Friends of Li-
berty of all Burdens that lie upon them, that such an
Union may become the more practicable. *Mr. Peirce's*
Defence, p. 23.

This State of things [in Poland] considering how not
unlike multitudes are in these Nations, has oftentimes
made me fear, that if Satan should put it into the Heart of
any Person of Learning and Ability, to serve his Lust and
Ambition with Craft, Wisdom, and Diligence, it were
not impossible for him to gather the dispersed and divided
Opinionaries of our days to a Consent in some such Body
of Religion, as that which *Socinus* fram'd for the *Polonians*.
Dr. Owen's Vind. Evan. p. 22.

Tho it's very apparent, such caballing against the Truth
has always prov'd untemper'd Morter. *Ariani Christo divi-
num Cultum non tribuerunt*, &c. i.e. The *Arians* did not give
Divine Worship to Christ: 'Tis better to be a Trinitarian,
than not give Divine Worship to Christ; yea, a Trinita-
rian, in my opinion, suppose he lives in obedience to the
Precepts of Christ, is justly call'd a Christian. But he that

Serm. 3. does not worship Christ with a Divine Regard, can by no means be named a Christian. Therefore, no doubt of it, the *Homoiousians* [the Assertors of an Equality between the Father and Son] were less displeasing to God than the Rabble of the *Arians*. Socin. Ep. ad Wesk. 452.

I am so far from the *Ebionites* or *Sacilian* Doctrine, that in my own private Opinion I am no way satisfied so much as to baptize any that openly profess it. *Mr. Whiston's Letter to Dr. Humphreys.*





SERMON IV.



JUDE, ver. 3.

Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the Faith which was once delivered to the Saints.

9. **I**S only from the Faith once deli-Octob. 6.
ver'd to the Saints, that we are 1719.
secur'd to a future Happiness. The
End of our Faith is the Salvation of 1 Pet. i. 9
our Souls. We are preserv'd in Christ
Jesus, and called. The People who are enquiring
the way to Sion, and setting their faces thitherwards,
cannot but have a Concern about the finishing of Acts xx.
their Course. Who shall ascend into the Hill of God, 24
and who shall stand in his Holy Place? No Pardon Psal. xxiv
can hinder Satan from accusing 'em day and night, 3.
and no Principles of Grace can be their Protection
from the Returns of Unbelief. And therefore if,

Serm. 4. *after they have begun in the Spirit, they are made perfect in the Flesh, they would be Losers by Religion: and all their tasting that the Lord is gracious, would only serve to sharpen the Torment of quitting those Delights for ever. Therefore they cannot*

Heb. iv. 1. *but fear, lest a Promise being left 'em of entering into this Rest, they should seem to fall short of that Rest. They know so much of God and his Favour, that it strikes 'em with horror to think that this may be lost, and so noble a Foundation come to nothing. And therefore no wonder that the Doctrine of the Saints Perseverance should be a Truth receiv'd in the Love of it, by all those who are conscious to the pleasure of beginning well.*

Now all the Comfort of this Truth springs and flows from Revelation. If God himself had not told us so, we could have no more Security of the Believer's coming to Heaven, than there was of Adam's continuing in Paradise. If we are left to the Dimness of Natural Religion, we have no

Phil. i. 6. *confidence that he who has begun a good Work, will perform it unto the Day of Christ Jesus; or, that*

Psal. xcvii. *Light is sown for the Righteous, and Gladness for the*
ult. *Upright in Heart. This Assurance must all arise from a Covenant, that has its Foundation in the Design of the Father, its Honour in the Purchase of the Son, and its Perfection in the Application of the Spirit. So that wherever you turn your Eyes, from the laying of the Plot, to the Possession of the Fruits, 'tis all full of a God. Nothing but infinite Wisdom is seen in the Contrivance, infinite Merit in the Price, and infinite Power in the Success. 'Tis this that gives us a Peace and Joy in believing: this works us up into a Persuasion that*

Rom. ix. *nothing shall separate us from the Love of God: that*
37. *the Covenant is order'd in all things and sure. 'Tis*
2 Sam. *order'd in all things by an Eternal Mind, that*
xxiii. 5. *comprehended every part of the Design, and foresaw*

Contending for the FAITH.

57

forefaw the Opposition that would be made to it. *Serm. 49*
 'Tis sure upon the Foundations of Justice, as there is a full Payment of all that was demanded in a way of Merit, and a sufficient Grant of all that was needful in a way of Preparation. 'Tis certain that every Christian has his Cares, what's like to become of him; and from whence are we to fetch in those Hopes that will set him above 'em? How is a Person to be made easy, who finds Danger around him, and Corruption within him? We tell him that Grace, if it is ever so weak, will be victorious; that *he who is born of God has his Seed remaining in him, and believes to the saving of the Soul: Thus our Hope makes us not ashamed.*

But upon what grounds are these Consolations to be rais'd? Is the Work itself superior to the Temptations of Satan, and the Remains of Nature? No, that's talking against the Experience of all God's People. From whence then, has the Christian this Hope in him? *The Covenant*, that is *all his Salvation*, is *all his Desire*: As whatever he possesses is comprehended in it, so he has no Inclination to look beyond it. Do but take the Believer off from the Divinity of the Son and Spirit, and *he is weak, and becomes like another Man*. But his Assurance arises from this, that he is purchas'd with *the Blood*, and renew'd by the Grace of one who is no less than a God. *Acts xx. 28.* He can never think, but that an infinite Merit must have the proportion of a certain Reward, and that an infinite Operation will have the Glory of a compleat Success. What a God has purchas'd, will be paid in; and what a God has begun, will be fill'd up.

'Tis from this that we talk of *an everlasting Consolation, and good Hope thro Grace*. Upon this ground, *2 Tim. i. 12.* we know in whom we have believed, and are persuaded that he is able to keep what is committed to him. He could not be able to keep you from falling, and present *Jude 24.*
 you

Sermon 4. you faultless before his Glory with exceeding Joy, if he was not the only wise God our Saviour. You are kept by the Power of a God thro Faith unto Salvation. Your Protection is in the Power of God, your Assurance of it is thro Faith. This is that Principle that corresponds with Revelation both in Doctrine and Practice. And therefore, it's no wonder, if they who take us off from the Mystery of Godliness, let loose their Rage against the Perseverance of the Saints. As they talk they know not what, so they hope they know not why. The Feet of a Believer, or rather one whom they have hinder'd from being so, must go tripping, sliding, and stumbling upon the dark Mountains; whilst those of others stand in an even place, who in the midst of the Congregations may praise the Lord. They are begotten again to a lively Hope by the Resurrection of Christ from the Dead.

10. 'Tis from the Faith once deliver'd to the Saints, that we are instructed about an actual Passage to the great Salvation. I own, as this is a thing that never comes but once into any Man's Experience, and has not yet enter'd into ours; so we speak in the dark about it. However, the Scripture has dropt those happy Hints that make a good Man easy. Sometimes we read of the Spirit's going up to God that gave it. This must not be understood of a Power and Virtue in itself. For how strong and lively soever a Soul will be, when it gets loose from the Body, yet there are Spirits greater in might, who will be ready to resist it. Therefore we are told in the Old Testament of being gather'd to our Fathers; which signifies not only the Company we go into, but the Care that's employ'd in bringing us thither. The Angels are said to carry Lazarus into Abraham's Bosom. As Abraham's Bosom is but a lower Word for the Happiness of Heaven, so the Tuition of Angels

Contending for the FAITH.

59

is but a lower Guard. Therefore David expects Serm. 4.
 it from a God, *Thou wilt show me the Path of Life;*
 and, as it is in another Psalm, *Thou wilt guide me* Psal. xvi.
by thy Counsel, and receive me to thy Glory. ult.
 The New Testament, which makes no Abatement in the
 Privileges of a Believer, is very particular in say-
 ing, that Christ will receive us to himself, that where John xiv,
 he is, we may be also: and he has express'd it in 3.
 the Terms of his coming again for that purpose.
 So that tho there is a great deal in the Manner of
 our Translation that will be unaccountable, yet
 these general Hints concerning it are enough to
 show that *the Righteous has Hope in his Death.* But
 strike off the Divinity of a Redeemer, and it sets
 him almost upon a level with the Hypocrite;
 whose very Hope thickens the Horrors of dying;
 That which he calls Grace, doubles the Agonies
 of Nature, for it's like giving up of the Ghost. Psal. lxxiii,

A Man that does not believe the Omnipotence
 and Omnipresence of a Saviour, that he fills all
 Things, and that he fills all Places, can never ima-
 gine there is any Virtue in that Promise, *I will*
come again, and receive you to myself. Whatever the
 Space of Time is between the Soul's leaving the
 Body, and entring into the Heavens, 'tis all un-
 der his Care. He's not only our Advocate to plead
 for us whilst we are here, and our Forerunner to be
 ready against we come thither; but he is our
 Convey. When Stephen saith, *Lord Jesus receive my* Acts vii.
Spirit, he importunes a Care that was to begin 59.
 with the Moment of Death. As David had said,
Into thy hands I commit my Spirit; I do not only Ps. xxxi. 5.
 commend it to thee to be receiv'd above, but I
 commit it to thee, as soon as ever it's gone, let it be
 taken into thy charge. A thousand Questions
 may be started by human Nature, which it can
 never answer; for the *Wisdom of the World* in Mat-
 ters of Religion is better at raising Clouds than
 at

Serm. 4 at scattering 'em: As, when my Soul is apt to lay, How do I know that a Saviour, who is the Trustee of every Believer, can hear my last Groans, and that he will attend in the great Moment of going off? That he is as ready at a Death-Bed with his Care, as he is before the Throne with his Arguments? He has Angels indeed at his command, but I can have no Assurance either that they do hear or will answer; and besides, they are only *ministering Spirits* to him, so that 'tis upon *HIM* that my rejoicing is rais'd. Now, if you answer that *he is a God*, that sweeps away all Difficulties, for *with God nothing can be impossible*. And whatever Notions leave him short of Deity, will leave us short of Comfort. *My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.*

Pf. lxxiii.
26.

Thus you see the Necessity there is of your contending for the Faith that was once deliver'd to the Saints, in order to a future Salvation; and that those Ministers who are heartily concern'd about the latter, cannot be silent about the former. I will close the whole with an APPLICATION that I think suitable both to the Subject and to you.

1st. If there is such a Connexion between the Faith once delivered to the Saints, and the common Salvation, that you cannot have the one without contending for the other; then, what can we think of those who are Enemies to this Duty, but that they are indifferent to this End? That this Contention is not to be with Passion and Rancour, and much less with Force and Cruelty, will easily be granted by all that believe and know the Truth. *The Wisdom that descends from above is first pure, and then peaceable. The Servant of God must not strive, but be patient to all Men, in Meekness instructing those that oppose themselves; if peradventure, God will give em*

Jam. iii.
17.

2 Tim. ii.
24, 25.

Contending for the FAITH.

60

'em Repentance, to the acknowledging of the Truth. *Serm. 4.*
But, is there no Medium between Persecution for
a Cause, and Treachery to it? Between *strange*
Fire, and downright Coldness? Because we are
not to persuade with Jails and Faggots, and Hat-
ters; must we not therefore do it with the *Cords* of
a *Min*, and the Arguments that God has put into
our Mouths? Shall the *Enemy* come in like a *Flood*,
and doth the Law of Peace oblige us to sit still?
Is that Non-Resistance that we have exploded in
the Concern of Civil Right become a Duty when
Men would take away our Crown? 'Twas the Ho-
nour of one *Asian* Church, that she could not bear *Rev. ii. 2.*
them that were evil, but had tried them who said they
were Apostles, and were not, and had found 'em *Lys*.
And it's the Scandal of another, that they suffer'd *Ver. 20.*
the Woman Jezabel to teach and seduce the Servants of
Christ.

We read of some, who can bend their Tongues *Jer. ix. 3.*
like their Bow for Lyes; they can twine it any way;
but they are not valiant for the TRUTH upon the
Earth: They will plead, and talk, and write in
defence of themselves, but can let all the Scandal
lie upon Religion that Unbelievers have thrown
there. They proceed from Evil to Evil, and they know
not me, saith the Lord. 'Tis a dreadful Way that
this sneaking Temper gets into; Every Brother will
utterly supplant, and every Neighbour will walk with
Slanders; they will deceive every one his Neighbour, and
will not speak the Truth; they have taught their Tongues
to speak Lyes, and they weary themselves to commit
Iniquity. *Ver. 4, 5.*

'Tis true, the Thing you're to contend for, is
the Faith once delivered to the Saints; no Inven-
tions of Synods or Councils. Whatever these
Men tell you, you're to bring it all to the Law and
to the Testimony. If the Doctrine does not grow in
the Bible, if it is not planted in the House of the
Lord,

Serm. 4. Lord, it's never like to flourish in the Courts of our
 W God. The Root is as Rottenness, and the Blossom shall
 1 John iv. go up as Dust. You ought to try every Spirit whether
 1. it be of God, because many false Prophets are gone out
 into the World. You have **NO RULE BUT THE
 SCRIPTURES**; search them daily for your
 Creeds, Confessions, and Gatechisms, whether the
 Things be so or no. Other Foundation can no Man lay,
 than what is laid. But then remember, the good
 Profession that Persons have made of a Doctrine
 doth not render it human: the Mysteries of
 Religion are not transplanted; they still continue
 in the Bible, notwithstanding the Run they have
 taken thro every Kindred, and Tongue, and Peo-
 ple, and Nation.

2dly, Suffer the Word of Exhortation. Do you
 contend thus earnestly for the Faith once deliver'd
 to the Saints. I mention this as a Rule both to
 Ministers and People. We can scarce be suppos'd
 hearty in bidding you be zealous for *That*, which
 we conceal ourselves. The Banner that God has
 given to them that fear him, is to be display'd because
 of the **TRUTH**. In fulfilling the Ministry that we
 have receiv'd, we are to testify the Gospel of the Grace
 of God. Nor can we be pure from the Blood of all
 Men, if we shun to **DECLARE** the whole Counsel
 of God. That's a solemn Charge that's laid upon
 us at our Separation to the Work of the Lord.
 We there promise, that no Terror, no Artifice,
 shall make us give up the Truth; That we will
 hold fast the faithful Word, and by sound Doctrine
 endeavour to convince the Gainsayers. The Vows
 of God are upon us; and every Minister ought to
 answer, as Nehemiah did, when he was tempted to
 drop the Cause for the sake of Peace, Should such
 a Man as I be? We are, as the Apostle saith, put
 in trust with the Gospel: 'Tis one of our Talents
 that's not to be hid in a Napkin; and we are to act

Contending for the FAITH.

63

as pleasing God who searches the Hearts: Not va- *Serm. 2.*
 luing the Opinion of Men, or striving to keep in *W*
 with them; If we seek to please Men, we cannot be *1 Thess. ii.*
 the Servants of Christ. Nay, it is farther said, that *2.*
 we are set in defence of the Gospel. Not but that
 the Gospel will prevail, whether we are faithful
 to it or no. It has continued under the several
 Denominations of Protestant, *Lutheran, Calvinist,* *ix. mo.*
Presbyterian, Congregational, and Baptist. What-
 ever difference these Characters imported, they
 have been receiv'd by Great and Holy Men, who
 all agreed in the grand Substantials of the Chri-
 stian Religion: And if we let it drop thro our
 Hands, the Denominations that we are known by,
 will be delivered down to Posterity with a Blot.
 We must leave the Name that we have gloried in,
 as a Curse to God's Chosen; the Lord will slay us, *Isa. lxxv.*
 and call his Servants by another Name: That he who *15, 16.*
 blesses himself in the Earth, may no longer do it in the
 Titles of treacherous Teachers, but may bless him-
 self in the God of Truth. And be sure of this, no
 Party will be more abominable in the Kingdom of
 Christ, than that which has given up his Divinity.
 If ever this comes to be the general Error of any
 one Body amongst us, either Baptist, Indepen-
 dent, Prelatical, or Presbyterian; whatever their
 other Opinions are; whether true or false, that
 Name will be taken up as a Curse by all the Genera-
 tions of the Faithful.

God now tries our Honesty, what we think
 the Christian Religion is worth. And, if the
 Divinity and the Satisfaction of Christ are not
 worth our defending, they are not worth your
 believing. This was the Apostle's rejoicing, not
 only that he had fought a good Fight, but had kept *2 Tim. iv.*
 the Faith. Now, remember this Advice is design'd *7.*
 for you all. I will therefore lay the Duty before
 you in a few Particulars. If you would contend *ix. xxi.*
 for

Serm. 4. for the Faith that was once deliver'd to the
 Saints, or given to us, to hold fast.

(1.) Look often into your Bibles. Study the
 Truth as it is in Jesus. Know what it is that you
 strive for; and remember, tho every thing revealed
 may come under his Name, yet your Zeal should
 be fix'd to the Importance of a Doctrine. It's a

Rom. xiv. Truth of which I'm persuaded by the Lord Jesus
 15. Christ, that there is nothing unclean of itself; but every
 Creature of God is good; and to be receiv'd with Thank-
 giving. However, this is no matter of quarrel;
 for to him, who esteems any thing to be unclean, to him
 it is unclean. And he that eats, must not condemn him
 that eats not. The same Observation will hold in
 a great many Cases, where the different Opinions
 of good Men ought rather to employ a Forbearance

than awaken a Dispute. But the Faith which is
 here recommended to the Protection and Fervour
 of our Zeal, stands oppos'd to damnable Heresies;
 Opinions that are not only wrong, but fatal: De-
 nyng the only Lord God, (perhaps he refers to
 those who asserted three Gods; one Supreme, and
 two Subordinate) and our Lord Jesus Christ; de-
 nyng him to be this only Lord God. If this is a
 Truth, it must be of the greatest weight. 'Tis
 no Indifference, whether a Person believes it or
 no: Search the Scriptures for it. Examine the Ar-
 guments that you find there; and do not suppose
 there can be any Character equivalent to that of
 Deity. If you deny him to be a God, you can
 make him no amends by any other Pre-eminence
 or Glory that human Wisdom is able to imagine.

(2.) Be earnest for the Assistance of the Spirit:
 He is to lead you into all Truth. Pray to him, pray
 for him. If he is not a God, I don't see how he
 can enlighten you; if he is, I can't expect that
 he will, whilst you give up his greatest Honour.
 Mat. xii. Speaking a word against the Holy Ghost, is more dan-
 32. gerous

gerous than doing it against the Son of Man. *Tram-Serm. 4.*
 pling under foot the Son of God, putting him to open *Heb. x. 29.*
 shame, counting the Blood of the Covenant an unholy
 thing, grows into this as its unhappy Perfection,
 that thus we do despite unto the Spirit of Grace. Are
 Men running down the great Saviour of the
 World? Go to Him, whose Office it is to give
 him Glory. Never think to have a Victory over
 Man's Wisdom by any thing but what the Holy
 Ghost teaches. Our Saviour has made this teaching
 to be sometimes the Work of the Father, and
 sometimes of the Spirit. *They shall be all taught of*
God; and, Flesh and Blood has not revealed this, but
my Father who is in Heaven. And yet we know, it
 is the Spirit who bears witness, for the Spirit is Truth.
 When once you have his Assistance, you're sure
 of Victory; tho not always to convince, yet al-
 ways to confound the Enemy and the Avenger. *Ste-*
phen lost his Life in the Testimony, but still it is
 observ'd that they were not able to gainsay or resist *Acts vi. 10.*
 the Spirit and the Wisdom by which he spake. Thus
 he overcame by the Word of his Testimony, when he *Rev. xii.*
 lov'd not his Life unto the Death. Be able to say as *10.*
 David did, who seems to have two Roads before
 him: *I have chosen the WAY OF TRUTH; 1 Pet. cxi.*
 have stuck unto thy Testimonies. *30, 31.*

(3.) Reckon upon Opposition, and that from
 all Quarters. Many of God's People think they
 shall have no farther trouble than from Tempta-
 tions to practical Evil; but they know little of
 the Christian Warfare, who draw it into so small
 a compass. Some will tell you, that Mysteries
 can never be the Object of a Man's Zeal: Do but
 take care of Duty, and it's enough. But if that
 would have done, I see no need of the Son of
 God's coming in our Nature, entering into our
 Quarrel, resuming his Life, and diffusing his
 Gospel. We might have had, with all the Gen-
 tiles,

Serm. 4. title, the Work of the Law written in our Hearts,
teaching us to deny Ungodliness and worldly Lusts; and
there had been no need of looking for the blessed Hope,
and the glorious Appearing of the Great God, and our
Saviour Jesus Christ; no occasion to be told of his
giving himself for us, to redeem us from all Iniquity.
 This Opinion is such a Stur upon all the Benevo-
 lence of Divine Wisdom, that it makes the greatest
 Act of Justice to God, and of Mercy to the Soul,
 I mean the Death of Christ, to be only a grand
 Impertinence. Thus are they crucifying the Son of
 God afresh, and putting him to open shame.

Others will tell you, you may have Faith with-
 out contending for it; That there may be several
 Reasons for keeping it in, (and perhaps one of 'em
 is this, because the Enemy is then taking it away.)
 So, as the Wisdom of this World makes the Doc-
 trine itself to be Foolishness, no wonder it makes
 any Contention for it to be Imprudence. But there
 is another Wisdom that shall be justified of all her
 Children, when these rational Notions and cautious
 Proceedings will be accounted no better than
 Foolishness with God: for he does not only take the
 Heretick in his Imaginations, but the Wise in his
 Craftiness. *He that walks uprightly, walks surely; but*
he that perverts his Ways, shall be known.

1 Cor. iii. 19.

You'll be attack'd upon the head of Modera-
 tion, as if Love to Men was the over-ruling Prin-
 ciple, and ought to supersede all Concern for God
 and the Interest of his Glory. Nay, so intempe-
 rate may the Opposition be, that perhaps your
 Zeal for the Faith will be call'd an arraignment the
 Perfection of Scripture. Such an Insinuation as
 that is, the more abominable, because it's not be-
 liev'd by those that make it; and therefore as they
 speak against the Evidence that presses 'em within,
 every Answer, and Vindication, the most ample
 Professions will pass for nothing, for they are re-
 solv'd

folv'd to go on with a Cry. As if raising the *Serm. 4.*
Building, was destroying the Foundation; and
fetching a Doctrine out of the Scriptures, would
be doing any thing to their dishonour*.

These

* *Me quod attinet, &c.* As to my part, I shall always
more esteem in any Point of Divinity the plain Style of
Scripture, than the pompous Phrases of Philosophers.
Carcellens, Diss. 1. Sect. xviii.

Not a few learned and holy Men, observing in how
many Subtilties the Doctrine of Salvation was involv'd in
former Ages, did think that there was not a safer and
more commodious Way, than if they return'd to the Sim-
plicity of Scripture, and drove out all words that were of
human Invention. *Id. Pref. ad Episcopium.*

The Spawn of Socinus had never a more successful Me-
thod of conveying their Poison, than by pleading for Con-
fessions in the Words of Scripture. And that this was of
old the Skulking-place of all Heresies, the *Samosatenian*,
the *Sabellian*, and the *Arian*, appears from Ecclesiastical Re-
cords. From hence so many Complaints of the Fathers,
that there were several who wound *Βιάζονται τὰς γραφάς,*
ἢ ἀποχρεάζουσι τὴν λέξιν, force the Scriptures, and abuse
the Reading; against whom they frequently urg'd, that the
Gospel was not in the Words or Surface, but in the Sense.
But, which of the Orthodox ever made a question whe-
ther it was not better to speak with the Scripture than
with the Schools, provided the Meaning be secure? Who
is there, that prefer'd Human Words to Divine, Eccle-
siastical to Apostolical? This has no share in the Contro-
versy among us. From whence you'll observe the Inge-
nuity, the Truth, the Integrity, and also the Modesty of
those Men, who will wrangle it out that the Argument
turns upon this; *Whether Divine Things are to be deliver'd as*
God has laid 'em down in his Word, or by the Rule of Man's
Wisdom? Whether God or the Schoolmen are wiser in finding out
Words? Whether Expressions of Scripture are to be heard in the
Church, or neglected and little attended to? Whether the Scrip-
ture is to be manifested to the Conscience, or the Doctrines of Men
obtruded? Whether there ought not to be a daily Study of the
Bible, or that it is unlawful to search it beyond the Limits that
Men have given us? The former [*says this Writer, who calls*
himself Timotheus Detector] *Cocceius* and his Party de-
termine, the latter those Brethren who contradict him.

Serm. 4. These Stumbling-Blocks may be thrown in your way, not only by open Enemies, who *hate the Light, because their Deeds are evil*; but by those who take upon 'em the Name of Friends: *nay,*

Gal. ii. 6. *such as seem to be Pillars: But whatever they are, it makes no matter, for God accepts of no Man's Person.*

So that your Adherence to the Faith may be very often at the expence of all Friendship. Men who *seem to be something*, will in Conference add nothing to you. The Profession of Faith, as well as the Practice of it, must be an Act of Self-denial. You're

call'd to the truest Impartiality by that Command;

Rom. xvi. *Mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learn'd, and avoid 'em. For by good Words and fair Speeches they deceive the Hearts of the Simple.*

(4.) Be

To this the Learned Author adjoins his own Exclamation, *Dei & Hominum fidem! ἐν ᾧ οἱ οὐκ ἔστιν, quisquis es, minime Timothee: The Lord rebuke thee, whoever thou art. Quis non deinceps, quamvis jurato metuat tibi credere testi? What Person will not be afraid to tell a Story after such a one, tho he offers to take his Oath on't? Spanhem. Vol. 2. p. 983.*

It is with the highest Satisfaction, we find you have stedfastly adhered to that great Principle which we glory in, That the Word of God alone is the Rule of Faith; that you have oppos'd every thing, that may tend to subject those to the Words of Men, and Tests enjoind by human Authority, who own their Assent and Obedience to the Law and Doctrine of Christ alone.—— Shall we approve of setting up or countenancing Forms of Mens inventing, when we have that unerring Form of sound Words, the Holy Scriptures, continually before us.—— As you will always have our Thanks for so worthy a Conduct, we doubt not, you will always have the Esteem of those who have a due Veneration for the Holy Scriptures. *The Thanks of some Gentlemen to the Non-subscribing Ministers; Who notwithstanding the Insinuation of this Compliment have advis'd that Catechisms, and other Summaries of Christianity, should be regarded as great Helps*

to

(4.) Be sure to strengthen one another's hands *Serm. 4.*
in this Work of the Lord. The Servants of God
are not equal in their Parts and Temper; in either
their Capacity or their Method of promoting the
Interest of Religion: but he that wishes well to
the Truth, will not dare to discourage any honest
Endeavour. And the Reason is plain, because
God himself accepts according to what a Man has, and
not according to what he has not. 'Tis one way of
being treacherous to the Cause of Christ, when
we weaken the hands of those who are set for the
defence of it. He that is not for us, saith our Lord,
is against us. Timothy is bid to be aware of Alexan-
der; because he greatly withstood the Apostle's Words. *2 Tim. iv.*
And when he mentions all Mens forsaking him, he *15, 16.*
looks upon that as their Guilt; and prays God it be

to understand the Mind of God in the Scriptures. *Fifth*
Head of Advice.

It has made me marvel at the precipitate **UNDIGESTED**
CONCEPTIONS of some, who in the midst of the
Flames of Socinianism (or Arianism) kindling upon us on
every side, would (contrary to the Wisdom and Practice
of all Antiquity, no one Assembly in the World excepted)
tye us up to a Form of Confession compos'd of the bare
Words of Scripture. If we profess to believe that Christ is
God blessed for ever, and the Socinians tell us, it's true, but
he is a God by Office, but not by Nature; is it not law-
ful for us to say, he is a God of the same Nature, Substance,
and Essence with his Father? *Dr. Owen's Vind. Evan. p. 61.*

There are other Ways of Peace and Accommodation
than by letting go the Truth.——The Accommodators,
themselves, thro an ambitious Desire to defend their Expe-
dients, are insensibly carried over to the Party to whom
they made a Condescension.——What has been the Issue
of these Methods; but among the Churches, Divisions,
Tumult, Disorder; among the Professors and Ministers,
Revilings and evil Surmisings; to the whole Body of the
People Scandals and Offences?——Let no Man deceive
you with vain Pretences. Hold fast the Truth, part not
with one Iota, and contend for it when call'd thereunto.
Dr. Owen's Vind. Evan. p. 64.

Serm. 4. *not laid to their charge.* A Neutrality seems to be impossible; for tho I believe many Persons design it, yet the Enemy draws 'em in: and, before they are aware, tho they have no share in the Debate, they will have some in the Conduct.

Rom. xv. 39. But, do you strive together with us, in your Prayers to God for us; that they who pretend so much to disclaim a Dominion over your Faith, may have none over your Fears and Liberties; and that our hands may not be weaken'd, who desire to be

Rev. i. 9. *Helpers of your Joy.* We are your Brethren and Companions in the Kingdom and Patience of Jesus Christ, Your Encouragements are these two:

1st, 'Tis a Faith to which Christ has given the greatest Honour. He thought it worth his Blood, and, if you belong to him, you'll think it worth

Joh. xviii. 37. yours. He came into the World to bear witness to the Truth; and with what an Awe are we told, that

1 Tim. vi. 13. before Pontius Pilate he witness'd a good Confession: For this he died, to appoint the most Holy; for this he pour'd out the Streams of Life in the Gifts of

John xvii. 19. the Holy Ghost. For our sakes he sanctified himself, that we might be sanctified thro the Truth. You

2 Thess. ii. 13. are carried on to Salvation thro Sanctification of the Spirit, and Belief of the Truth. And will you de-

sert a Cause that Christ carried with him both to his Cross and his Throne? Are you ashamed of him and his Words; the Words of which he is the Speaker, and he the Subject? Who knows the

Mar. viii. 38. Dread of such a Retribution, that of you the Son of Man will be ashamed, when he comes in the Glory of his Father, and with all his Holy Angels!

2^{dly}, 'Tis for Salvation: And therefore you'll be oppos'd by none but the Destroyer. Follow the things that make for a future Happiness. 'Tis

Eph. iv. 13. in the Unity of this Faith, and of the Knowledge of the Son of God, that we come to a perfect Man, and to the Measure of the Stature of the Fullness of Christ.

S E R M O N

PREACH'D AT

The Lecture in Hanover-
Street, Nov. 5. 1719.

J U D E, ver. 5:

*I will therefore put you in remembrance, tho ye
once knew this; how that the Lord having
saved the People out of the Land of Egypt,
afterwards destroy'd them that believed not.*

THESE Words are an Historical Ar-
gument to enforce the Exhortation
that he had given 'em in the third
Verse, and set home the Remark he
had made in the fourth. Now, lest
any should think they were skreen'd by the Chri-
stian Name, he lets 'em see, the Divine Justice
was under no Entanglement, but mov'd with as
free a Course against Infidelity in the Church, as

Serm. 5. out of it. He fetches an Evidence of this awful

Truth from the Jewish History, which he delivers with a particular Solemnity; *This I would have you remember, tho' once ye knew it.* Here he lays together two amazing parts of the Divine Conduct. First, He begins with the grand Record, *That the Lord sav'd the People out of the Land of Egypt.* But, Secondly, To this he adds the sad Account, that afterwards he destroy'd 'em in the Wilderness; and the Brand upon 'em in that Calamity, was, that they

Deuter. xxxii. 20. *believed not. They were a froward Generation, Children in whom is no Faith.* Now, these things hap-

I Cor. x. 11. *pen'd to them for Examples, and they are written for our Admonition.* Ministers of the Gospel may re-

vive and urge upon the Hearts of their Hearers the Fate of such antient Offenders. The Story ought not to slide over your Thoughts, but sink in, and be a living Argument to yourselves. You may take the Apostle's Design in writing these words, and mine in chusing 'em, from the following Propositions.

Doctr. 1. No temporal Salvation secures a People from a future Ruin, in case of their Wickedness: God afterwards destroy'd those whom he had sav'd out of Egypt.

Doctr. 2. The Provocation that soonest brings down such a Vengeance, is our Unbelief.

The Spirit of God proceeds in the Bible by the same Method that he takes in our Souls; John xvi. 8, 9. *when he convinces any of Sin, it is because they believe not in Christ Jesus.* The Apostle turns all the Misery of the Jews upon this. For having brought Heb. iii. 7, 8. in a Passage from the 95th Psalm, *To-day if ye will hear his Voice, harden not your Hearts;* he applies it to those under the New Testament; *Take heed, Ver. 12. Brethren, lest there be in any of you an evil Heart of Unbelief,*

Unbelief, in departing from the living God. And to Serm. 5. show 'em how well the Admonition was taken out of that Story, he lets 'em see the Case, the Crime, the Punishment were much the same. *With whom Heb. iii. was he griev'd forty Years? Was it not with them that 17, 18, 19, had sinn'd, whose Carcases fell in the Wilderness? And to whom sware he that they should not enter into his Rest, but to them that believed not? So we see they could not enter in, because of Unbelief. As if this was always to be the fatal Sin, and sure in every Age to carry along with it the Displeasure of God against a trifling People.*

I. I shall inquire into those Expressions of Unbelief, by which the Jews threw themselves out of the Divine Favour, and are therefore hung up in History as *Examples to them who live ungodly.*

II. Show the Evil of such a Carriage.

III. The Ways of God's Resentment against it. And shall convey an Application thro all the Particulars.

I. I begin with that upon which my Text has laid so great a weight, the Unbelief of the Jews; that is, the most of 'em. *For some of them that heard Heb. iii. did provoke; howbeit, not all they that came out of 16. Egypt by Moles.* Now, you may imagine that the Question which *Moses* put for the Days that are past, *Has ever any thing been seen like this great thing, which the Lord hath done for thee?* might with the same Propriety be renew'd for the Time to come, Will there ever be a Deliverance so begun and conducted again? Perhaps not, and yet the Peculiar of one Age is set up as the Pattern of all others. We may read the Case of our Churches in their unexampled History; there's *the Manner of Egypt* both in our Sins and Mercies. Unbelief made them, 1. Superstitious. 2. Murmurers. 3. Deny the

Serm. 3. the Divine Presence with 'em. 4. Despair of Supplies. 5. Discontented With their Provision. 6. Unwilling to go forwards. 7. Threaten a Return to Egypt. And tho you may look upon these as the Scandal of that Generation; yet we, at this distance, are capable of acting 'em over again. Their Deliverance was the great Sample of all future Salvations; and in the sad Records that we have of their Carriage, we may employ the most bitter Reflections upon our own.

1. I begin with that Effect of their Unbelief, for which God did so often blame 'em; I mean their Superstition. *They mov'd him to Jealousy with that which is not God; they provok'd him to Anger with their Vanities.* This they had learn'd in their Captivity: For, tho there's a long Gap in the History, we have but a short Account of 'em from their going into Egypt, to their coming out again; yet God expressly tells us, that in the Day

Deut.
xxxii. 21.

Ezek. xx.
6, 7, 8.

he lifted up his Hand to bring 'em out of the Land of Egypt, to a Land that he espied for 'em, he said unto 'em, Cast away every Man the Abominations of his Eyes, and defile not yourselves with the Idols of Egypt: but they rebelled against him, and would not hearken unto him; they did not every Man cast away the Abominations of his Eyes, neither did they forsake the Idols of Egypt: then he said, he would pour out his Fury upon 'em, to accomplish his Anger against 'em in the Land of Egypt. And, as a false Religion is oftentimes compared to a bodily Uncleanneſs; so he calls Jerusalem and Samaria by the Names of two Daughters, who left not their Whoredoms brought from Egypt. This can have no other Root than their Unbelief. A Faith in God presents him to us in all the Perfections of his Nature, and all the Demands of his Law. *He that comes unto God, must believe that he is; not only that he has an Existence, but that he has it every where.* When Moses knew

Cha. xxiii.
8.

Heb. xi.

taht

that the Lord would dwell among the Children of Israel, and that the Mercy-Seat was to be his Throne; what care did he take about the Tabernacle, to do every thing after the Pattern shown him in the Mount?

'Twas the want of this Faith that put the Jews upon that fatal Project, *Make us Gods that may go before us.* Thus they became vain in their Imagination, and their foolish Heart was darkned; and the Psalmist just talks of them who had the true Religion, as the Apostle does of the poor Heathen who knew not God. 'Tis said of the one that they chang'd the Glory of the incorruptible God into an Image made like to corruptible Man. Unbelief will throw a professing People into the same Puddle of Heathenism. The Jews made a Calf in Horeb, and worshipped the golden Image, and chang'd their Glory into the Similitude of an Oxe that eateth Grass. Our Preservation from such evil things is looking unto Jesus. There's no Purity of Worship to be secur'd without a Steadfastness in Doctrine. They that build upon their most holy Faith, are the People who hate their Garments that are spotted with the Flesh. 'Tis in a Kingdom that cannot be mov'd, that we serve God acceptably with Reverence and a godly Fear.

And to that purpose, when he has sav'd a People, he usually teaches 'em. The Revelation of his Will goes along with the Work of his Hand. He ordain'd a Testimony in Joseph, when he went thro the Land of Egypt, to remove his Shoulders from the Burdens, and his Hands from the Pots: He there told 'em, there should no strange God be in 'em. But, as Israel would not hearken to his Voice; he looks upon that as a parting Act, that they would have none of him; so he gave 'em up to their own Hearts Lusts. Let not us fall, saith the Apostle, after the same Example of Unbelief; for the Word of God (he speaks there of a Person, the *Logos*) is quick and powerful,

neither

Serm. 9. neither is there any Creature that is not manifest in his sight, but all things are naked and open to the Eyes of him with whom we have to do: that is, the great High-Priest who is pass'd into the Heavens, Jesus, the Son of God. We are therefore to hold fast the Profession of our Faith, which includes these two things; an Adherence to the Doctrines of the Gospel, and a Care to keep the Commandment pure and unrebukable to the Coming of Jesus Christ.

'Tis for this that we are deliver'd; not to commit the Abominations with which the Mother of Harlots has overcharg'd both our Faith and Worship. There was a noble Spirit at the Reformation that prov'd itself to be from God, because it led directly to him. Light and Zeal were scatter'd like heavenly Beams from the Sun of Righteousness, who then arose with healing under his Wings. The Confessions and Catechisms which are now so much despis'd; were most of 'em the Birth of those happy Times. And there is not any thing that Popery would sooner seize, than those *Formes of sound Words*, which have proclaim'd to the World the Harmony of Opinions through a vast Variety of Phrases. This you know was their first Plunder in the Palatinate; that Children being bred up in Ignorance, may be the nearer plac'd to the Devotion that calls it *Mother*. As we depart from the Simplicity of the Gospel in Doctrine, we shall do it in Practice. If we give up the Glory of a Redeemer, he will give up us to a *reprobate Mind*. 'Tis Unbelief that makes an Idolater. The poor People at the Reformation were fill'd with a Concern for their Happiness; They saw the Corruption and Guilt of Human Nature. This led 'em to admire the Provision that God had made; the Fulness of a Saviour, in the Divinity of his Person, and the Imputation of his Righteousness. And those Doctrines that establish'd the Conscience, did also
purge

purge it from dead Works. With these Convictions *Serm. 5.* they drove out all the Trumpery of Penance and Masses, all the Whims of Absolution and Purgatory, and the trifling Toys of a Devotion that God abhors. Faith in a Mediator, restor'd to 'em a pure Language; and as they rested upon his Merit for their Pardon, so they took his Word for their Rule.

2. Another Instance of Unbelief among the Jews, was their murmuring against Moses and Aaron. They charg'd 'em with a selfish Principle. 'Twas thus that Corah inspir'd his Rebellion. *You take too Numb. much upon you, seeing all the Congregation are holy, xvi. 3.* wherefore do you lift up yourselves above the People of the Lord? And they say to Moses, *Wilt thou altogether make thyself a Prince over us, and put out the Eyes of this People? Now this was more than a common Pride, for it struck at the great Institution to which the God of Heaven had subjected 'em. Thus the Psalmist puts the Case, they envy'd Psal. cvi. Moses in the Camp, where God had daily own'd 16.* him, and Aaron the Saint of the Lord. This was after he had clear'd up his Commission by Miracles and Wonders: So that murmuring was throwing Dirt and Darkness upon a Divine Testimony. Such a Spirit as this did the Apostles complain of. *The Jews were fill'd with Envy, and spake against Acts xiii. the things that were said by Paul, contradicting and 45.* blaspheming. And the same Treatment must we all look for; Remember the Words which were spoke by the Jude 17, Apostles of our Lord Jesus Christ, how they told you, 18. that there should be Mockers in the last Time, walking after their own ungodly Lusts.

3. It is often observed of the Jews, that they denied the Divine Presence with 'em, saying, *Is the Lord among us or not?* This may be understood two ways: First, of the Care that he had about 'em. They made a question of this, after the Evidence

Serm. 9. Evidence that he had pour'd in with so much
 plenty. Or, Secondly, You must take it to sig-
 nify his Relation to 'em; Are we the People of
 the Lord? Is there such a thing as a Divine
 Choice? Now, their denying that, does plainly
 carry their Unbelief further, into an Opposition
 to the great Mystery of Godliness, that God was to be
 manifest in the Flesh. The former of these was the
 immediate Wickedness of that People; but we
 find both in the Old Testament and the New,
 that God's Presence with them was typical of an
 Incarnation. And no wonder, when the great
 Symbol of his being among 'em, the Ark and the
 Tabernacle, were only Figures for the time present,
 of the Word's being made Flesh, and dwelling, or
 having his Tabernacle, among us. The Name of
 a Redeemer is an Abridgment of their Privileges.
 Immanuel, which is, being interpreted, God with us:
 This was the great Happiness of those People, and
 this the great Doctrine of that Dispensation.
 Hence their Country is call'd Immanuel's Land;
 from which the Prophet takes his rise into a most
 noble Declaration, how it will be with the People
 of God. The Enemies of our Faith will asscinate
 themselves, but they shall be broken to pieces; they will
 take counsel together, but it shall come to nought, because
 God is with us: i. e. we have Immanuel on our side;
 this is the grand Fundamental. His uniting the
 Human Nature with the Divine, is the main Estab-
 lishment to his People and his Interest. The
 Crime of the Jews, in saying, Is the Lord among
 us? is consider'd as typical of the Opposition
 that will be made to the Deity of Christ. He
 is the Lord of Hosts, and shall be for a Sanctu-
 ary to his People; but for a Stone of Scumbling and
 a Rock of Offence to both the Houses of Israel, for a Gird
 and a Snare to the Inhabitants of Jerusalem: many
 among 'em shall stumble and fall, and be broken, and
 snar'd,

snar'd, and taken. This I take to be as vile as *Serm. 5.*
Popery, tho in the Extreme from it. A Priest
talks in the Sacrament of turning a Creature into
a God; and is it any better to turn a God into a
Creature? The Papist denies the second Com-
mandment, making to himself a Likeness which is
forbidden; the *Arian* and *Socinian* direct their
Wickedness against the first, talking of two other
Gods besides the Supreme. Some assert an Om-
nipresence to Christ's Human Nature, others deny
it to the Divine. But he will not suffer his Ho-
nour to be banter'd by the former, or huff'd by
the latter; but will punish the Want of Sincerity
in those that break thro the Oaths and Creeds
that they have engag'd themselves by *.

4. Unbelief made 'em despair of a Supply to
their Wants. Tho they had seen his Wonders done in *Pslxxviii.*
Egypt, and his terrible things by the Red-Sea, yet they *19, 20, 21,*
spake against God, Can he furnish a Table in the Wil- *22, 23.*
derness? He smote the Rock, that the Waters gushed
out; Can he provide Bread also? Therefore the Lord
heard it, and was wroth, so a Fire was kindled against
Jacob, and Wrath came up against Israel; because they
believed not in God, and trusted not in his Salvation, tho

* *Dr. Clark* has left out these Words in his new Edition,
which were in the former; 'Tis plain that every Person may
agree to such Forms, whenever he can IN ANY SENSE re-
concile them with Scripture. I hope none hereafter will pre-
tend to make use of the Doctor's Authority for subscribing
to Forms which they believe not according to the true and
proper Sense of the Words, and the known Intent of the Im-
posers and Compilers. Such Prevarication is in itself a bad
thing, and would in time have a very ill Influence on the
Morals of the Nation. If either State-Oaths on one hand,
or Church-Subscriptions on the other, once come to be made
light of, and Subtilties be invented to defend or palliate
such gross Insincerity; we may bid farewell to Principles,
and Religion will be little else than disguis'd Atheism.
Dr. Waterland's Pref. p. 4.

Serm. *he had commanded the Clouds from above, and open'd the Doors of Heaven.* Indeed there ought not to be a Stupidity under publick Dangers. 'Tis an ill Sign upon a People, when *grey Hairs are here and there upon them, and they know it not.* But the other Extreme is as full of Guilt as this, when a Reproach to the Divine Perfections is involv'd in our Complaints. This is rather a Bar than a Motive to Duty. It drives us farther from our God. Having said *there is no Hope*, we grow desperate in Jer. ii. 25. *Folly: We have loved Strangers, and after them we will go.*

By such a Temper as this, we throw a Veil upon all the Train of Mercies that hath follow'd our Nation. God had begun a noble Work amongst us at the REVOLUTION; and when, by the Enemies Care, and our own Indolence, it was grown rusty, he touch'd it over again; and, as it were, reviv'd a former Hero, in giving us a latter. You have had a Rescue to the Fifth of November in the First of August; as if Providence was resolv'd to match the Fable of one *Lineal Succession* with the real Blessing of another. We have had the Care of Heaven over our Sovereign for five happy Years: Assassines could not touch him, nor Broils unhinge him. If Invasions from abroad, and Discontents at home, had favour'd the Enemy as much in their Schemes, as they have in their Impudence, they had shorten'd his Reign: but he still lives, with a full Fame, spreading itself abroad, and carrying by Armies and Fleets either Deliverance or Terror all over the World. As soon as they hear of him, they obey him; and Strangers submit themselves to him. I cannot so far forget my Text and Doctrine, as to promise you, that it will be always thus. No; our Iniquities may quench the Light of Israel. But I must observe to you, that here is a fair Handle for Prayer.

Prayer. Here's a great deal for your Faith to work Sermon 5. on. When you plead with God for these Nations, you go to an old Friend: And, whilst that's your Practice, you need not fear what Man can do unto you.

5. A Discontent with the Provision that God had given 'em, was another Instance of their Unbelief. He rain'd Manna upon 'em, and satisfied 'em with the Corn of Heaven. Man did eat Angels Food, he gave 'em Bread to the full. And yet there was a time when they cry'd out, *Our Soul loaths this light Bread.* For this they wept at their Tent-doors; they did not run out into tumultuous Howlings, but fret at their Hearts. You will easily conceive what a Provocation this must be; and therefore when he granted their Request, he sent Leanness into their Souls. Whilst the Flesh was between their teeth, e'er it was chew'd, the Wrath of God arm'd itself with a Plague, the First-born of Death came among 'em. They soon got enough of their new Diet. Now, as this Food that Providence gave 'em had relation to Christ himself, who is call'd the Bread of Life, so the Iniquity of despising it was still greater. The Apostle turns the whole Story this way: *They did all eat the same spiritual Meat, and did all drink the same spiritual Drink; for they drank of the same spiritual Rock that follow'd them, and that Rock was Christ: But with many of 'em God was not well pleased, for they were overthrown in the Wilderness. Now these things were for our example, to the intent that we should not lust after evil things, as they also lusted.* When we speak of Christ as light Bread, of his Doctrine and Worship as things that our Souls are ready to loath, 'tis dangerous Language. It's said of those that deny the Lord that bought 'em, that *their Judgment lingers not, and their Damnation slumbers not.* If ever that prevail to be the general Temper of a People, a Redeemer who has the Government upon his Shoulders will curse their very Blessings, and make that which is their Inclination to be their Judgment. People may be ruin'd by what they wish for, and

Serm. 5. find their Plague in the thing that they make their Food.

6. Their Unbelief show'd itself by an Unwillingness to enter into the promised Land. The Spies told 'em of *Anakims, Cities fenced and walled up to Heaven*. When *Caleb and Joshua* aver'd the People of the Land were their Bread, this was over-ruled with Clamour and Violence. They despis'd the pleasant Land;

Heb. iv. 1. which the Apostle thus improves, *Let us fear, lest a Promise being left us of entering into his Rest, any of us should seem to fall short of it.* In this Application he runs a parallel between Canaan and Heaven, both which are call'd the Rest of God. This was true of the former, for two Reasons: First, The Delights of the Country; it was a Place that the Lord their God car'd for, which made it the Glory of all Lands. And, Secondly, Such a Name did also import an End of all the Trouble that Providence had with 'em. For, as

Deuter. xxxii. 10, *an Eagle stirs up her Nest, and flutters over her Young, so the Lord led 'em about, instructed 'em, and kept 'em as the Apple of his Eye.* Now, this was to be all over. And,

as after the Creation God appointed the Sabbath, when he rested and was refresh'd; so here was the same Repose of Providence. This Name does the Apostle transfer to Heaven. 'Tis the Rest of our Saviour, whose House we are; the Place of his Kingdom and Glory, where he is possess'd of all the Joy that was once set before him. And then, upon our Arrival thither his Cares are clos'd; there's an end of the Tuiton which requir'd such an Expende of Grace.

7. The Jews carry'd the Humour so far, that in their Hearts they appointed a Captain to go into Egypt. And, tho they had lately groan'd under all the Bondage of Hunger and Tyranny, yet now they talk of seeing no Evil there, but having a Plenty of all things. This was reproaching the Lord, and turning all his Goodness into an Head of Quarrel. The Parallel to it among us, is departing from the living God. We are made Partakers of Christ, if we hold fast the Beginning of

Heb. iii. 14.

our

our Confidence stedfast to the End. For those who have *Serm. 5.*
 begun in the Spirit to be made perfect in the Flesh, 
 is like rolling back again into Egypt. For this pur-
 pose let us be upon our guard against such as *thro the 2 Pet. ii.*
Lusts of the Flesh allure with much Wantonness them that 18, 19.
were clean escaped from them that live in Error: for, if
after they have escaped the Pollutions of the World thro the
Knowledge of our Lord and Saviour Jesus Christ, they are
again entangled therein and overcome, the latter End is
worse with them than the Beginning.

Such wretched Talk as this are we pester'd with,
 by those who are uneasy with the Happiness of this
 Day. 'Tis grating upon every honest Heart, for a
 Set of Men to be always admiring a Government
 which they then complain'd of. Things lose their
 Character, when they pass from the Senses into the
 Memory: A Captivity is quite another thing when
 it's felt, from what it is when we look back upon it.
 From hence it was, that they who were so hearty in
 calling the Prince of Orange over, were so desirous to
 have him gone again, and run down into every poor
 Attempt of Malice to fully the Revolution. The
 Crime of our late Deliverer was only putting his Life
 into hazard, against all the Temptations that were
 offer'd him, to stop the gushing in of Popery; to
 rescue the Religion and Laws of our Country, the
 one from being the Dream of a Priest, and the other
 the Lust of a King. And how dull soever the Na-
 tion now may be to this Mercy, yet it was then ad-
 mir'd.

II. What is there so provoking in Unbelief? Se-
 veral will cry out against other Sins, such as Murder,
 Theft, and Adultery; yet they reckon the Want of
 Faith no great Crime. But consider this was the
 fatal Sin to those who came out of Egypt; and no
 wonder, when 'tis,

I. A Neglect of the greatest Goodness. If God
 will distinguish a People from all others, shall we

Serm. 5. therefore deny it, because we cannot account for it? We may say as Solomon did, *Will God in very deed dwell upon Earth? Shall the Tabernacle of God be with Men? Such Judgments are a great Deep, and these Ways past finding out:* But are we resolv'd to put it by, because we cannot take it in? How justly may God resent this, that the Revelation of his Mercy should be refus'd only for that which makes it glorious? To what a Skeleton would they reduce our Religion, who throw away the mysterious part of it, and leave us no more than Man's Wisdom teaches? Is it thus that we refine upon Christianity?

2. Unbelief is a Resistance to the noblest Evidence. For tho the thing itself does not come within the Comprehension of our Thoughts, yet there is not a greater Principle of Assent than the Testimony of a God. Never can human Reason do a thing more worthy of itself, than when it receives what infallible Truth has told it. 'Tis enough for Reason to be satisfied, that the Revelation comes from God; and, after that, there ought to be an Acquiescence and Subjection of all Scruples that may arise in our Minds against it. For a Person that refuses his Assent to what a God has said, does either measure an Infinite Wisdom, or arraign an Infinite Truth. The Jews had as much reason to believe that they should come to Canaan, as that they were in the Wilderness; because he had said it, who *calls the things that are not, as tho they were.* I should rather suspect what I learn by Argument, than what is given me upon a Divine Testimony: Because there is certainly an Imperfection in my Reason, and all the Ways I can take in working out a Truth; but what a God has told me, comes from one who cannot be mistaken. And therefore Faith is actually the greatest Principle of Certainty, tho it is *the Evidence of things not seen.*

Rom. iv.
17.

3. What then is this Unbelief, but telling God we had rather he had left our Nature where he found it, in all its Misery and Darkness? That tho he has sent

sent his Son to die for us, and his Spirit to live in us, *Serm. 5.*
yet we should have done as well without 'em. So
that an Unbeliever talks as vile as a profane Sinner,
saying unto God, *Depart from us, for we desire not the*
Knowledge of thy Ways.

III. How did God show his Resentment against
the Jews? The Scripture has laid down this in an
awful Gradation.

I. *He was griev'd with this People that err'd in their* *Psal. xcvi.*
Hearts, and did not know his Ways. When he delivers *10.*
his Anger against the Heathen, it is in easier words:
The Times of that Ignorance God winked at; he suffer'd all *Acts xiv.*
Nations to go on in their own Ways; but the Perverse- *16.*
ness of a professing People went nearer to him. Thus
he threatens to *spew them out of his mouth.* We read
of this Language before the Destruction of the old
World, that when the Posterity of *Seth* and *Cain* were
all jumbled together, and the Difference that had
held for several Generations was almost wore out, it
is said, that *God repented he had made Man upon the* *Gen. vi. 6.*
Earth, and it griev'd him at his heart. We are charg'd
not to grieve the good Spirit of God: And what can have
more the face of this Crime, than when People set
themselves against the Convictions that he raises, and
endeavour to give their Minds a false Turn both as
to Security and Practice! I cannot but think the
Guilt of Blood will follow those corrupt Teachers,
that inflame an unwary Multitude, and prefs 'em to
Villanies that end in their Ruin. Some of those Peo-
ple have but a poor Concern in any Government,
who will yet venture to embroil a Nation, and entan-
gle themselves. Is any Man's Title to a Crown so
sacred, that raw giddy Young-men are to seal that
Opinion with their Blood, which it's well known
they were never capable of defending with an Argu-
ment? Can there ever be a sillier Martyrdom? Does
not such a one die as a Fool dies? Oh! When
will a Redeemer take to himself his great Power, and *Rev. xi.*
reign, 17, 18.

Serm. 5. reign, to scatter the pernicious Follies, by which those Preachers do *beguile unstable Souls!* Then shall the Vengeance of the Multitude turn against the Men who have abus'd 'em, and *destroy them who have destroyed the Earth.*

Psal. xcvi. 2. He barr'd them out with an Oath. *He sware in his Wrath that they should not enter into his Rest.* He us'd to declare himself with that Solemnity for a quite different purpose; *To declare the Immutability of his Counsel, he confirm'd it with an Oath, that by two immutable things in which it is impossible for God to lye, they might have strong Consolation.* Now, how dreadful is it for his Oath to be employed against 'em? *They had seen his Work forty Years, and yet did always err in their Hearts.* We should imagine from this,

3. That he had seal'd them under a judicial Hardness. The forty Years in which they *tempted and prov'd him*, must take their date from the Time of the Threatning; all this while they saw his Work, and did not know his Ways. The various Admonitions of Providence were lost upon 'em; their Minds were clos'd up, being delivered over to a *Spirit of Slumber, and a Heart that cannot repent.* This I take to be the most dreadful Account that can be given: That a People should live so long under a Curse, notorious to themselves and the rising Generation, and yet have no Sense of the Guilt they had contracted, and the Brand of Infamy that was fix'd upon 'em. They go on in a way of sullen Impiety, filling up the Measure of their Sins, till *like Sheep they are laid in the Grave*, carry'd off one after another, and so *Wrath came upon 'em to the uttermost.*

How plain are such Marks as these upon many among ourselves, whom no Convictions will awaken, and no Disappointments reform? They have neither the Courage to face a Danger, nor the Sense to improve one. When they should act, they are stupid with Fear; and when they should be quiet, they are impetuous with Fury: Always courageous without an

an Opportunity, and always cowardly with one. By Serm. 5.
 such poultry ways are the Enemies of our Govern-
 ment heroical; extending their Conquests not over
 Warriors, but Proselytes: Daring in the Closet, and
 shivering in the Field; *leading captive, not Soldiers,*
 but *silly Women, laden with divers Lusts.* They that
 are *presumptuous, self-will'd, and not afraid to speak evil* ^{2 Pet. ii.}
of Dignities, that as natural brute Beasts they are made to ^{12, 13}
be taken and destroy'd; so they speak evil of the things that
they understand not, and shall receive the Reward of Un-
righteousness, as they count it pleasure to riot in the Day-
time.

4. The Slowness of the Execution was a dreadful
 Circumstance. Forty Years were they dying off.
 All this while the rising Generation could not but
 look upon 'em as their Burden. They were an En-
 cumbrance to the Ground: and their Children being
 kept out of the promis'd Land as long as any of them
 remain'd, could not but throw 'em into the Grave
 with a Triumph; that now here was one less of that
 cursed Number, whose Death made way for the Pro-
 mise given to their Fathers. What did these People
 live for? Not for any Good to themselves, nor a
 Comfort to those who descended from 'em; but ra-
 ther as Warnings hung up by Providence, Plagues to
 their Posterity, and a Clog to the Interest of Israel.

The APPLICATION of this Doctrine has been
 very much continued thro the other parts of the Dis-
 course. You see how the great Salvation that God
 has wrought may be spoil'd in itself, and lost to us.
 If, after all that a Redeemer has done for us, we
overthrow the Faith, he will either retard the Perfec-
 tion of his Mercy, or strike us out of a share in those
 good Days that are coming upon his People. I take
 denying his Deity to be the grand Abomination in
 Doctrine, and the Prostitution of his Table to secu-
 lar Ends, is now the crying Scandal of Practice.
 The latter is *crucifying him afresh*, and the former puts
 him

